

Grammar
of the
Kurmanji or Kurdish Language

By

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INTRODUCTORY NOTICE

IT is not so long ago that Kurdish was described by travellers as a harsh jargon, a very corrupt dialect of Persian, unintelligible to any but the folk who spoke it naturally; or again by others as an artificial language composed of Persian, Armenian, and Turkish words. It is neither of these. A little research proves it to be as worthy of the name of a separate and developed language as Turkish or Persian themselves. The early Medes and Persians spoke two different languages, Medic or Avestic and Old Persian (that of the inscriptions), but the two tongues have grown further apart than was originally the case; and while Persian has adopted almost as great a proportion of Arabic words as our own Anglo-Saxon did of Latin and Greek words to form modern English, Kurdish, eschewing importations, has kept parallel, but on different lines of grammar; and while frequently adopting a phrase or turn of expression from its sister language, has retained an independence of form and style that marks it as a tongue as different from the artificial Persian as the rough Kurd himself is from the polished Persian.

The seclusion and exclusiveness which have been its preservation have also been the means of allowing a certain development into dialects in the almost inaccessible mountains which are the home of the Kurdish nation. As little literature arose to exercise its fixing influence upon the language, there has been no impediment to the growth—each along its own lines—of the dialects, which are now very numerous.

Some years of study and residence among the Kurds of various parts of Kurdistan have enabled the author to ascertain that there is a main Kurdish tongue, purest in the most central districts of Kurdistan and giving the foundation for all the various dialects.

From the changes which have taken place in the last two thousand years in the lands where Kurds are either a large proportion or the whole of the population, it appears probable that the Kurds inhabited the regions between Urūmia and Vān Lakes and the mountains of the headwaters of the two great rivers of Mesopotamia, and also the Zagros mountain system to the south of that line, as far as the Northern Lurish tribes or the ancient tribes of the Gūrān and Ardalān, now termed Kurds. Within these bounds was spoken the language of the *Kurdmāh* or *Kurdmānj*; but when the power of the surrounding States waned, these warlike people pushed north and west till now they have established themselves as far as Bāyazid (long in the hands of Kurdish Beys, and a purely Kurdish city), Erzerūm, Erzinjān, and to the mountains north of Aleppo.¹

In these northern bounds they live to some extent as strangers and nomads, though there has been a tendency to settlement within the last two centuries; but while in the nomadic and semi-settled state they are ever the

¹ 'Leurs émigrations vers la Perse et la Susiane sont plus anciennes, les écrivains orientaux du moyen-âge les y connaissent déjà. Mais c'est vers l'Occident que ses colonies se sont dirigées de préférence. Là ils habitent la plaine de Nisibe, Mardin, et Urfa jusqu'à Alep, et en Arménie jusqu'à Erzeroum, Ani, et Alagoz, on trouve même des Kurdes jusque dans la province géorgienne de Somchethi. Dans l'Asie-Mineure on les rencontre dans l'Albistan sur le Dscheihan supérieur, et ils s'étendent de là jusqu'à Césarée et plus loin encore' (Eugene Wilhelm, pamphlet entitled *La Langue des Kurdes*, Paris, 1883).

terror of the surrounding peoples, and are ready for guerrilla warfare at any time.

In stating the fact that these tribes all speak the Kurmānji language, which is the Kurdish language, mention must be made of the tribes which, living among the Kurds, have received the name Kurd, and whose language—among Europeans and Turks—has been called a Kurdish dialect. Chief of these is the Zāzā, a tribe with many ramifications in Middle and Western Kurdistan.¹ The language of the Zāzā, while a pure Iranian tongue, has little in common with Kurdish in grammatical construction and choice of words, and shows a few common features with the Gūrān and Lurish. Theorists have surmised that Zāzā may be an offshoot of the later Zoroastrian population of Persia.

In the Darsīm Province of Asiatic Turkey, among Kurd and Zāzā, is found the Bālakī tribe, which uses as a vehicle of thought a mixture of Arabic, Armenian, and Kurdish.

The purest Kurdish races are probably the Hakkārī and Mukrī.

That the Kurds had in and about what we now know as Central Kurdistan been settled, and gained power and security, finds a proof in the fact that a number of quite brilliant poets existed in the Hakkārī domains in the Middle Ages, beginning with 'Alī Ḥarīrī, whose works are still known, and who wrote in the eleventh century of our era in the Shamisdīnān district of the Hakkārī (on the Persian frontier, one of the wildest and most inaccessible parts of the country).

¹ For some specimens of Zāzā the reader is referred to *Forschungen über die Kurden und die iranischen Nordchaldäer*, Lerch, St. Petersburg, 1858.

After him we know of Shaikh Aḥmad Jezrī of the Hakkārī, who wrote in the twelfth century, and whose entire *Dīwān* has been discovered and reproduced by the photolithograph process in Germany recently.¹

No other poet of note is known till Muḥammad Feqī Tairān of Mikis of the Hakkārī, whose works are known and who wrote in the fourteenth century. Following him is Mulla Aḥmad of Bāta of the Hakkārī, whose *Mewlūd*, a work on the birth of the Prophet, is still renowned. Between this poet and the next the Hakkārī had spread to Bāyazid, where they became firmly established, and here one of the most famous of all the Kurdish poets and authors lived in the sixteenth century, Aḥmadī Khānī of the Hakkārī, whose many works, both educational and otherwise, are perhaps the best known of all. He established in Bāyazid a school, and built also a mosque. A manuscript of his *No bahār*, a metrical Arabic-Kurdish dictionary for children, is preserved in the British Museum.

A pupil of his, but of little fame, one Ismail, followed him in the next century at Bāyazid.

The end of the same century saw the birth of probably the most famous of all the writers of the Kurds, Sharīf Khān of the Hakkārī, who wrote in Persian the history of the Kurds, the *Sharaf Nāma*, which is still the only authoritative record that exists of the history of the nation. Besides this he wrote innumerable Kurdish books and poems.

Murād Khān of Bāyazid of the Hakkārī is the next poet of whom there is definite record, but he was of no

¹ *Der Kurdische Diwan des Shēch Ahmed von Gezret ibn 'Omar genannt Mālā'i Gizrī*, with a notice by Martin Hartmann (S. Calvary and Co., Berlin, 1904).

great account and died in the year 1784. In the south there were a large number of poets at the court of the Gūrān Khāns of Ardalān at Sina, but these wrote for the greater part in the idiom of the Gūrān, and no great poets arose in Southern Kurdistan until the end of the eighteenth century at Sulaimānīa, since when that place and Kirkūk have been the home of many poets and writers, both great and small, too numerous to mention here.

The main tribal groups of the Kurdish nation are to-day the Milli Kurds of Western Kurdistan, the Hasanānlū of the Armenian Plateau, the Hakkārī of the lands including Van, Bītīs, and east to the Persian frontier, the Upper Zāb Valley, Jazīra ibn 'Umar, and as far south as near Erbil; the Rawāndūz tribes south of these, as well as the tribes west and north of Sulaimānīa, are of the Kurmānj and Hakkārī stock, and further south yet, their lands extending to Qizil Rubāt and the Baghdād-Kermānshāh road, are the Jāf, a Kurdish nomad tribe of great strength, speaking an original Kurdish language much corrupted and mingled with Lurish forms.

On the Persian side south of Urūmia are the Mukrī race, whose language is probably the purest Kurdish to-day existing,¹ though each of these tribes has a large number of subsections, that of the Hasanānlū including such famous robber tribes as the Sibkī, Haidarānlū, and Adamānlū, while the Shekāk, the noted fighting frontier tribe, are an offshoot of the Hakkārī. The Bīlbās are probably a branch of the Hakkārī, and were once a famous and powerful race, like that of Rawāndūz, whose Pāshā in

¹ Though differing considerably from the great bulk of the Kurdish tongues, and classed here as of the Southern Group, which is vastly inferior, numerically, to the Northern Group.

the early part of last century was independent and ruled with an iron hand over wide lands.

It must be confessed that very little attention has been paid to the Kurdish language by English students; in fact, I think it may not be a misstatement when I say that so far none in this country have directed their attention to this extremely interesting branch of Oriental study.

Among Continental linguists between the years 1850 and 1890 some interest was evinced, for the greater part by Russians, but since then there are but two works, one of which was published by the French Government, and which attempted somewhat feebly to treat of various Persian and Kurdish dialects. The other is nothing but a photolithograph of a large manuscript in Kurdish (the *Dīvān* of Shaikh Aḥmad above mentioned) without any attempt at translation or notation.

It must be admitted that the acquisition of any one of the many dialects is attended with great difficulties, and it is not within the powers of all of us to spend long periods in Kurdistan, nor do I think many, even linguists, would look upon such an uncomfortable sojourn with any feeling of pleasurable anticipation.

We thus find that most of the literature on the subject is the work of persons whose occupation led them to reside in Kurdistan, and among the best of these are the Russian students who had been employed in the Consular Service, as was Jaba, who in 1860 published his *Recueil de Notices et Récits Kourdes* at St. Petersburg, a collection of stories and poems in the Northern Kurmānjī dialect, translated into French but without notes or commentary, the introduction being written by Lerch, who himself had published through the same medium the *Forschungen über die Kurden*

und die iranischen Nordchaldäer in 1857, a comprehensive work treating of the Kurmānjī and Zāzā languages with a long review of works on Persian and Kurdish dialects, and comparative notes and a glossary of Kurmānjī and Zāzā, the main portion of the work being devoted to a number of stories with translations.

In 1887 Prym and Socin published a collection of poems in the dialects of Tūr Abidīn and Bohtān (Hakkārī), with translations, entitled *Kurdische Sammlungen* (St. Petersburg, 1887). Many of these had been collected during a voyage in the Tiyāri and Hakkārī country. These were unsupported by any grammatical section, though a glossary was appended, a book full of interest to one who already knows the language, but of little to him who has no means of learning it for lack of grammars on the subject.

This deficiency had been filled to a degree by Justi in his *Kurdische Grammatik* (St. Petersburg, 1880), but as 105 pages out of a total of 250 are devoted to lengthy dissertations on the vocalization and dissection of the vowel and consonant sounds, which for practical purposes might have been confined to twenty pages, the student is liable to be somewhat dismayed by the apparent complications of sound. The grammar, too, is somewhat obscurely arranged, though very complete.

A year previous to this Jaba had published his *Dictionnaire Kurde-Française*, a small volume containing about 14,000 words, mostly culled from northern dialects, as presented in the works above mentioned.

These are the principal works on the language, supplemented by de Morgan in his *Études Linguistiques*, already mentioned, and by Martin Hoffmann, also noticed above, in the same year.

The following is a list of the published studies and works on the language :—

CHODZKO, 'Études philologiques sur la langue Kurde (Soleimanie)': *Journal Asiatique*, série v, tome ix, p. 297, 1853.

BRUGSCH, *Gesandtschaft in Persien*. Leipzig, 1862.

FRIEDRICH MÜLLER, *Kurmangi-dialect der Kurdensprache*. Vienna, 1864.

— *Kurdisches und syrisches Wörterverzeichnis*. Vienna, 1863.

RHEA, 'Brief Grammar and Vocabulary of the Kurdish Language of the Hakari Dialect': *Journal of the American Oriental Society*, vol. x, No. 1, 1872.

LERCH, *Forschungen über die Kurden und iranischen Nord-chaldäer*. St. Petersburg, 1857.

— *Obratitsi shritov tipografie i slovolitni Imperatorski Akademii Nauk*. St. Petersburg, 1870.

PRYM & SOCIN, *Kurdische Sammlungen*. 4 vols. St. Petersburg, 1887.

JABA, *Recueil de Notices et Récits Kourdes*. St. Petersburg, 1860.

— *Dictionnaire Kurde-Française*. St. Petersburg, 1879.

JUSTI, *Kurdische Grammatik*. St. Petersburg, 1880.

WILHELM, *La Langue des Kurdes*. Paris, 1883.

GARZONI, *Grammatica e Vocabolario della lingua kurda*. 1787.

HOUTUM-SCHINDLER, *Beiträge zum Kurdischen Wortschatze*. German Oriental Society, 1884, 1888.

ZIA UD DIN PASHA, *Al Hadia al Ḥamīdia fi'l lughat ul Akrād*. Constantinople, 1892.

SOCIN, 'Die Sprache der Kurden,' in the *Grundriss der Iranischen Philologie*, Geiger & Kuhn, tome i, pt. ii, p. 249.

DE MORGAN, *Mission Scientifique en Perse*, tome v. Paris, 1904.

KLAPROTH, *Various Studies on Kurdish*. Vienna, 1808.

HAMMER, *Ueber der Kurdische Sprache und ihre Mundarten*. Vienna, 1814.

RODIGER & POTT, *Kurdische Studien*. 1840.

BERESINE, *Recherches sur les dialectes Musulmans*. Casan, 1853.

SANDRECZKI, *Reise nach Mossul und durch Kurdistan nach Urmia, unternommen im Auftrage der Church Missionary Society*. Stuttgart, 1857.

PORT, some articles on Kurdish in *Zeitschrift für die Kunde des Morgenlandes*. Detmold.

CHANYKOW, *Vermittelung in Sau'd Bulak*. St. Petersburg, 1856.

The languages of Kurdistan are principally dialects of a main tongue termed by the Kurds *Kurmānjī* or *Kurdmānjī* or *Kurmāngī*, a word probably originally *Kurdmahī*;¹ and as the syllable *mah* has been thought by some authorities to mean 'Mede'² and produced, where it occurs in the names of places in Kurdistan, in support of the theory that the Kurds are the sons of the Medes, that theory here receives strong and unexpected confirmation, for this peculiarity of the name of the race itself had up to the present remained undetected.

This *Kurmānjī* language is spoken by the Aryan population of a very large area, in numbers calculated at about four to five millions, which has gradually spread wherever there are mountain-sides for the grazing of their flocks and herds, and retreats for their brigands, as has already been indicated.

The bulk of these tribes speak the *Kurmānjī* tongue, and there is through all the various dialects the same construction and radical unity, and wherever the *Kurmānjī* is spoken it is so termed by the Kurds. In the extreme south of Kurdistan the language is spoken which the natives term 'Kurdi' (*Kermānshāhi*, *Kalhur*, *Gūrān*, *Sina*), and which does not show the same affinity to *Kurmānjī* as even the remoter dialects of that language, which at first

¹ Many words ending in *ā* or *āh* in Old Persian appear in Kurdish as *āñg* or *āñj*.

² See Professor Browne's *Literary History of Persia*, vol. i, p. 19.

sight often appear to be further from it than the Kurdi. These Kurdi tongues are to a great extent Perso-Lurish dialects, in which a large number of Kurmānjī words appear and occasionally some verb forms.

Owing to the number of dialects of Kurmānjī, it is impossible always to quote but one word or form for an English equivalent, and the necessity arises of noting the differences between the main branches, which may roughly be stated as Southern Hakkārī and Mukrī (Sauj Bulaq), Bābān, Sulaimānia for the Southern Group, and Northern Hakkārī and Erzerūm and Bāyazid dialects for the Northern Group, which will be indicated in the text by NG and SG. Unmarked passages and words are those common to both.

Sulaimānia has some forms peculiar to itself which will be adequately distinguished, and reference will be made to the dialect of Kermānshāh, which, however, cannot properly be termed Kurmānjī. Of the Zāzā and Old Gūrān tongues it is not proposed to treat, as the latter is not Kurdish and the former, though probably a form of Kurdish, is so different as to demand separate notice. Moreover, Zāzā forms but a small portion of the whole, and cannot claim place among Kurmānjī tongues.

No attempt has been made here to describe the various vowel-sounds to which Justi among others devoted so much space, for the differences in sound are so subtle and so slight, and above all so inconstant, that full description can give no rule for pronunciation nor serve any other purpose than display the various distortions of any one vowel-sound possible. I have therefore confined myself to what may be termed the working sounds; the others can only be learned by the student while in actual contact with the Kurds, and then as often as not, having learned

the peculiarities of the vowel-sounds in one dialect, he will find himself quite at sea with another which reverses these and uses others. The working sounds are, however, universally understood, and are really the constant factors. This view finds confirmation in the following: 'M. Justi a traité longuement la phonétique kurde, les voyelles ont une prononciation peu fixe, ce que l'on doit attribuer, au fait, que le Kurde n'a jamais été écrit. Au reste, le même phénomène se présente dans d'autres dialectes.'¹

For the many inaccuracies which must exist in such a first exposition of a hitherto almost untouched tongue all my apologies are tendered, and I can but trust that the student will look leniently upon errors and apparent inconsistencies which are inevitable in a language which boasts so few of its own people who have ever given a thought to the subject themselves. The acquisition of Kurdish in Kurdistan is no easy task, and there have been times when it has been uncertain whether the seeker would not be left with his trove to stiffen upon the cold hills of Kurdistan.

¹ Eugene Wilhelm, *La langue des Kurdes*, p. 5.

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PART I

THE ALPHABET AND PRONUNCIATION

THE Kurds have adopted in all their writings the Arabic alphabet, adapted slightly to meet their own needs, as has been done by other Mussulman nations; but the Arabic alphabet, particularly in its vowel signs and sounds, does not serve at all adequately to express the Kurdish values, unless one has learned to attach purely Kurdish values to the letters, when they are still deficient numerically. It is in fact very much like Turkish in this respect, for the Arabic letters fail in exactly the same way with the vowels of that language.

It is useless, then, to go to the trouble of writing everything in the Arabic character and transliterating it, as the word written in the Arabic character cannot give any nearer approach to its pronunciation than can English literation, and therefore its only reason for presentation here is lost. For instance, we may quote—

بخون *bikhün*
 گوز *gues*
 روز *ruozh*
 شیر *shīr*
 شیر *shair*

The Arabic cannot express the vowel distinction, while English can. I have therefore adopted English literation, adapted throughout.

For the information of those who may read Kurdish works the Arabic adapted alphabet is quoted here.

CHARACTERS TRANSLITERATED IN ENGLISH
CHARACTERS

ARABIC	ENGLISH	ARABIC	ENGLISH
ا	a, if with \sim as \bar{a}	ق	q
ب	b	ك	k
پ	p	گ	g
ت	t	ل	l as 'l' in English; ! when pronounced as л in Russ. $\text{л} \text{ } \text{л} \text{ } \text{л}$
ج	j		
چ	ch	م	m
خ	kh	ن	n
ح	h	و	v, ū, ü, ue, ūo
د	d	و	w, o, ao
ر	r	س	h
ز	z	ی	ī, y, ai, yai
ژ	zh	ـ	a, e (short)
س	s	ـ	u
ش	sh	ـ	i, yai, u (as in 'but'), iai
غ	gh		
ف	f		

The letters ث ص ض ظ ط ز and ع *spiritus lenis* are used whenever foreign words demand their use.

VALUES OF THE LETTERS

(a) *Vowels*

1. \bar{a} is encountered generally between two consonants, and when unaccompanied by any other vowel has the value of 'a' in the word 'father', but not so broad as

the 'a' in 'ball', nor as is the equivalent vowel in Persian. Ex.: *khwāzin*, to wish; *pān*, broad; *āl*, dark red; *māng*, a month; *sāhul*, ice; *ālat*, pepper.

2. *a*. The simple or short sound, as of 'a' in 'flat', is very common, as: *warra*, come; *harra*, go; *rrash*, black; *krdawa*, accomplished; *khalūs*, charcoal.

3. *e*. This vowel, for which the Arabic alphabet has no sign, occurs only in its short form, as 'e' in 'bet', the long form as pronounced in English being represented by \bar{i} . Ex.: *ek*, if; *hendek*, a little; *henk*, a bee; *ters*, fear; *hek*, *helka*, an egg.

4. \bar{i} . This has the long sound of 'ee' in 'beet'. Ex.: *dīn*, *dīnā*, mad; *hīw*, light; *īsh*, work.

5. *i* unmarked represents short 'i', as in 'bit'. Ex.: *mil*, the shoulders.

6. *o* represents the long 'o' in English, and is but seldom heard without being accompanied by another vowel. Ex.: *bo*, for.

7. \bar{u} marked has the sound of 'oo' in 'boot', as: *būn*, to become; *chlū*, a leaf.

8. *u* unmarked is like the short 'u' in 'put', the combination of the two (*u* and \bar{u}) being seen in *ustū*, the neck.

9. \bar{u} has the value of 'u' in 'but', and is but rarely met with. Ex.: *mukh*, the brain; *dul*, the heart.

10. \bar{u} modified has the sound of 'u' in Fr. 'rendu', as: *khūn*, blood.

11. $\bar{a}i$ gives a sound resembling 'oy' in 'boy'. Ex.: *dāik*, SG, mother; *khwāi*, self.

12. $\bar{a}i$. Very much like 'ê' in Fr. 'bête'. Ex.: *aizhin*, they will say; *pai*, a foot.

13. $\bar{a}o$ can hardly be represented by any English diphthong; it is midway between the sound of 'a' in

'father' and 'ow' in 'now', and is usually only seen in words of the SG. Ex.: *klāo*, a skull-cap; *pīāo*, a man.

14. *ao* is similar to the above, but shorter in duration, as: *haot*, seven; *chao*, the eye.

15. *ño* has no equivalent in English, and is a correct combination of the two vowels composing the diphthong, as: *gñol*, SG, a flower; *chñol*, SG, desert.

16. *yai*, where the 'y' sound is very weak indeed, giving the sound of 'iè' in Fr. 'bière', as: *gyailās*, a cherry; *byaina*, bring. The sound is usually only met with in words of the SG, the NG using in its place *ī*.

(b) Consonants

1. *b*. As in English but softer, as: *bāl*, the side.
2. *p*. „ Ex.: *purr*, very.
3. *t*. „ Ex.: *tanisht*, beside.
4. *j*. „ Ex.: *jār*, a time.
5. *ch*. „ Ex.: *cherchī*, a pedlar.
6. *kh*. The same as *x* in Russian, or 'ch' of the Scotch, but harder. Ex.: *khenjair*, a dagger.
7. *h*. A hard 'h' not often heard, except in certain dialects of the NG. Ex.: *haz*, NG, pleasure, wish.
8. *d*. Softer than the English 'd', as: *dīsān*, yet, again.
9. *r*. As in English, but fully pronounced and rolled. It is one of the strongest letters, as: *kurmānj*, Kurd; *berrin*, to cut.
10. *z*. As in English, as: *zairīn*, gold.
11. *zh*. The same as 'j' in French. Ex.: *rūozh*, a day.
12. *s*. As in English 'sister'. Ex.: *sūstir*, more idle.
13. *sh*. As in English. Ex.: *shew*, night.
14. *gh*. A soft guttural, not existing in any language

except Russian in Europe, but best described as a very soft 'kh'. Ex.: *gheltī*, rolling.

15. *f*. As in English. Ex.: *ferrīn*, to fly.

16. *q*. A hard 'k' pronounced well back in the throat, as: *sqān*, SG, bone.

17. *k*. As 'k' in English. Ex.: *kewtin*, to fall.

18. *g*. The hard 'g' in English, as: *gund*, a village.

19. *l*. As in English. Ex.: *līw*, a lip.

20. *l̥*. The Russian or 'liquid l', mostly heard in the SG, as: *blāo*, scattered.

21. *m*. As 'm' in English. Ex.: *mimk*, a breast.

22. *n*. As 'n' in English. Ex.: *nān*, bread.

23. *ng*. As in the English words 'hang', 'bang', etc. This is common to the SG. Ex.: *hañg*, a bee.

24. *v*. As in English. Ex.: *vān*, Vān. The letter is pronounced more like 'w' in SG.

25. *w*. As in English. Ex.: *wāin*, to wish.

26. *h*. As in English. Ex.: *hāwin*, summer.

(c) The Accent

As a general rule the accent falls (1) upon the first syllable in a word complete in itself, (2) upon the main syllable in a built-up word, i.e. one to which a preposition is prefixed, or a verb form with tense prefixes and affixes, i.e. the enclitic word is never accented. Ex.: *La Māirawānda ki lāmlāi khñolī Hardalāna raiga har lalāi rūhalāt tā nēzzīkī kéwī Gárrān dabī, ki kéwaka la dāsī chēpdā dabī, wa chāmaka lādāsī rāzdā kawtū*.¹ There are, however, many exceptions to the rule of accent, and it is only by use that of many words can be learned.

¹ Middle Kurdish of the SG (Mukrī). All enclitic words have a line under them.

THE PARTS OF SPEECH

In Persian¹ but three parts of speech are acknowledged by Persian grammarians—noun, verb, and particle, called respectively, after the Arabs, *ism*, *fi'l*, and *ḥarf*, and since the construction of words with adverbial and adjectival meanings is ruled consistently thus—the language theoretically containing no pure adjectives nor adverbs—the definition is adequate.

It is not proposed to treat Kurdish on these lines, however, as its words fall readily into the groups used by European grammar. An elasticity of use certainly permits many words to undertake more than one function, a property which, while (as it is the same in Persian) it facilitates the task of the Oriental grammarian in his collection into three parts of speech, does nothing to prevent us from classifying it in our own more analytical ways.

THE NOUN

The noun in Kurdish is simple in its use, following regular laws in its cases, and since there are few but pure Kurdish words in the language, and those few submitted to Kurdish rule, it has no multiplicity of forms such as occurs in the neighbouring Turkish and Persian, whose imported nouns have brought with them often enough the plural forms of their language of origin.

THE GENDER

The Kurds do not recognize any distinction of gender, and where it is necessary to distinguish between male and

¹ For purposes of comparison Persian, as an allied language, will have to be referred to frequently.

female employ the words *nair*, male, and *mā* or *mañg*, female, as—

<i>psink-î-nair</i>	a male cat
<i>psink-î-mā</i>	a female cat

Where the simple form indicates the masculine naturally, the word *mā* or *mañg* usually precedes the noun, as—

<i>gāmîsh</i>	a buffalo
<i>mañgāmîsh</i>	a buffalo cow

and even precedes on occasion where the *nair* is also employed for distinction, as—

<i>würch-i-nair</i>	a male bear
<i>mañgawürch</i>	a female bear

The use of the female distinctive word is largely ruled by euphony, and may be used almost indifferently in either position except in a few instances.

THE NUMBER

The numbers of the noun are diminutive, singular, and plural, each with its own form.

Diminutive

ek, *aka*, *k*. Final *ek* and *aka* or *k*. This form, which is one found in Old Persian in the final *ak*, must not be confused with the termination *ek* signifying the singular number. In modern Kurdish it has lost to a great extent its diminutive signification, and has obtained such a wide use as to render it possible to appear at the termination of almost any word. Examples—

<i>pîaoaka</i> , from <i>pîao</i>	a man (SG)
<i>kurreka</i>	<i>kurr</i> a boy
<i>mārek</i>	<i>mār</i> a snake
<i>shüwtîk</i>	<i>shüwtî</i> a melon
<i>dizhminka</i>	<i>dizhmin</i> an enemy

aila, ailaka, ilek. A further set of diminutive forms is *aila, ailaka* (double diminutive), and *ilek* (NG form of *ailaka*, which is SG)—

<i>pshāila</i> , from <i>pshī</i>		a cat
<i>jūalaika</i>	<i>jū</i>	a Jew
<i>pchūkaila</i>	<i>pchūk</i>	anything small
<i>gulilek</i>	<i>gul</i>	a flower

ga. SG uses in very rare instances the affix *ga* instead of *ka, aka*—

<i>rraiga</i> , from <i>rrai</i>	a road
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cha. The affix *cha*, which is also found in Persian, is employed in certain words, as—

<i>bākhcha</i> , from <i>bākh</i>		a garden
<i>paicha</i>	<i>pai</i>	a foot
<i>señgīcha</i>	<i>señgī</i>	a tray (SG)

The most general of all is the first quoted here, the termination in *ek, aka*, or *k*.

Singular

The noun in its simple form is naturally in the singular number, but is devoid of any indication of number, and may then be used in the plural, or signify a plurality of objects without necessarily being inflected.

This confusion is guarded against by the use of final *ek* and final *ī* as distinctives for the singular—

<i>mīr</i>	man	<i>mīrī, mīrek</i>	one man
<i>pīāo</i>	man	<i>pīāoek</i>	one man
<i>hasp</i>	horse	<i>haspek</i>	one horse
<i>kich</i>	girl	<i>kichī, kichek</i>	one daughter

This form must not be confused with the diminutive termination, and its use with it is very frequent. Since, however, it would be a very clumsy combination to have

the syllable *ek* repeated to make the singular of a diminutive, whenever it is desired to form the singular of a diminutive noun the singular termination in *ī* is used, as will be seen in the examples below—

<i>pīāo</i>	the man	<i>kurrakaī</i>	a boy (dim.)
<i>pīāoaka</i>	the man (dim.)	<i>dizhmin</i>	an enemy
<i>pīāoakaī</i>	a man (dim.)	<i>dizhminaka</i>	an enemy (dim.)
<i>kurr</i>	a boy	<i>dizhminakaī</i>	an enemy (dim.)
<i>kurrek</i>	a boy (dim.)		

In no case would the singular diminutive be, for instance, *pīāoakek* or *dizhminakek*.

Care must be taken at all times with these affixes to distinguish between the singular and the diminutive termination, and the various combinations in phrases are instanced by the following examples :—

<i>kurrekim hayya</i>	I have one son
<i>kurrakim hayya</i>	I have a son (dim.)
<i>kurrakaīm hayya</i>	I have one son (dim.)
<i>dizhminim hayya</i>	I have an enemy
<i>dizhminekim hayya</i>	I have one enemy
<i>dizhminakam hayya</i>	I have an enemy (dim.)
<i>dizhminakaīm hayya</i>	I have one enemy (dim.)
<i>lawān pīāoek kaot</i>	one man of them fell
<i>lawān pīāoakaī kaot</i>	somebody of them fell

In this instance the singular form of the diminutive gives also a certain indefiniteness to the statement, and the *pīāoakaī* may be a man or a boy, the diminutive relieving it of the absolute certainty of the first form that *one man* fell. These two last examples are both SG ; the NG would give—

<i>livān mīrūek kewt</i>
<i>livān mīrūekī kewt</i>

Plural

ān. The most general way of forming the plural is by the addition of *ān* to the singular (simple or diminutive form), though as a general rule among the dialects of the SG it is formed upon a word already furnished with the *aka*, which in this instance would appear to be now but a euphonic use only, as the meaning is not necessarily affected thereby.¹

In the NG, as the diminutive form is not so generally used, plurals are as a rule formed more from the ordinary singular noun.

We have, then, the following forms in plural and singular:—

SINGULAR	PLURAL
<i>āshī</i> ' <i>āshaka</i>	<i>āshīān</i> <i>āshakān</i>
<i>sag</i> <i>sagaka</i>	<i>sagān</i> <i>sagakān</i>
<i>māl</i> <i>mālaka</i>	<i>mālān</i> <i>mālakān</i>

The NG presents a few examples similar to that quoted as the Persian use in the footnote preceding, as—

<i>stirieh</i>	<i>stiriakān</i>
<i>kādīneh</i>	<i>kādīnakān</i>

īd. The NG has the monopoly of a plural in *īd* which is very frequently met with, as—

<i>bchūk</i>	<i>bchūkīd</i>	children
<i>mīrūf</i>	<i>mīrūfīd</i>	men
<i>zhen</i>	<i>zhenīd</i>	women
<i>ser</i>	<i>serīd</i>	heads

¹ Old Persian made a plural in the same way, and where the singular ended in *ak* the same use took place. In modern Persian the *ak* has become *eh* and the old plural almost entirely replaced by *hā*. One of the few remaining examples is the word *bandeh*, which, while it has lost the final *ak*, has retained it in the *ag* of the plural *bandagān*.

ā. The NG and occasionally Mukrī of the SG presents also *ā* as a plural termination—

<i>kurmānj</i>	<i>kurmānjā</i>	Kurds
<i>kurr</i>	<i>kurrā</i>	boys

but it is not very generally used.

gal, *al*. Though never met with in NG and very rarely in SG, and not being strictly speaking a Kurdish termination, for the sake of record it is well to mention here the termination *gal* and *al*, which is used in all the dialects approximating to Kermānshāh, and occasionally in a few of those around Sulaimānīa, which lean in most respects to the Kurmānjī uses—

<i>dushmin</i>	<i>dushmingal</i>	enemies
<i>araw</i>	<i>arawal</i>	Arabs
<i>khā</i>	<i>khāgal</i>	eggs

THE CASES

Nominative

The noun uninflected by any save the signs of number is in the nominative case, as—

<i>haistir dachī</i>	the mule <i>goes</i>
<i>zhenka nān dakat</i>	the woman <i>makes bread</i>
<i>bārān dabārī</i>	the rain <i>rains</i>
<i>Khwa āferī</i>	God <i>created</i>

Accusative

ī. The SG has lost the signs of the accusative case which it at one time possessed in common with the NG, with the exception of the affix *ī*, which is by no means general and which is gradually dying out.

There thus occurs very naturally some confusion with

the nominative, as one may be confronted with a phrase such as—

<i>pīāo pīāo kuzht</i>	the man killed the man
<i>diz pārā bird</i>	the thief took the money
<i>Ḥama zhin girt</i>	Aḥmad took a wife

In the last two the sense of the words supplies the meaning, but in the first, unless we know the regular order of subject and object in a sentence, it is impossible to distinguish the case of either one of the two *pīāo*. On the other hand, such a phrase as *Ḥama diz kuzht* is ambiguous, for though according to the syntactical rule *Ḥama* should be the subject and the meaning of the sentence 'Aḥmad killed the robber', it is also possible for the signification of the sentence to be 'the robber killed Aḥmad'.¹ In such a case the termination *i* may be used, or, as is sometimes done, the diminutive form *aka* is employed to denote the objective, thus—

<i>pīāo pīāoi kuzht</i> or <i>pīāo pīāoaka kuzht</i>
<i>Ḥama dizī kuzht</i> or <i>Ḥama dizakaī kuzht</i>

The final *ī*, however, is in general use in the NG for pure accusative or for nouns governed by prepositions; for example—

<i>zhe shātiri</i>	from the messenger
<i>nek Mahmūd Pāshāī</i>	before Mahmūd Pasha
<i>kichī kusht</i>	he killed the girl

¹ The usually quoted example in Persian is a verse which runs somewhat as follows:—

این شیراست که آدم میخورد
و آن شیراست که آدم میخورد

where *آدم* is objective in one case and nominative in the next, a play occurring upon the two different meanings of شیر.

The use of any affix is not compulsory, and as often as not the accusative will be found to be absolutely undistinguished in form from the nominative.

ā. NG also uses the termination *ā* in exactly the same way as it does the final *ī*, but as a rule it will only be found with a noun preceded by a preposition, and seldom, if ever, as a pure accusative.

Dative

rā. The true dative in Kurdish is formed with the affix *rā*, with or without *bi* prefixed to the noun, as in the following examples:—

<i>bi kizhikairā gū</i>	he said to the raven
<i>Memedrā dā</i>	he gave to Muhammad
<i>Khwājerā gū</i>	he said to the Khwaja

This form is used, however, as a rule only for animate objects, and when it is desired to indicate the dative of inanimate objects by an affix the termination *ī* is employed (which may also be used for animate objects), either with or without the introductory *bi*, as in the following examples:—

<i>chūma Salmāsī</i>	I went to Salmas
<i>dā sākerī</i>	he gave to the beggar
<i>ki rūzh birūzhī</i>	which from day to day
<i>shīrīm dā bipsinkī</i>	I gave milk to the cat

This affix *ī* is common to all Kurmānjī, but the termination *rā* will only be met with in the NG.

In many instances, both in NG and SG, no inflection of the noun is made in the dative case, which can only be discerned by inspection in such instances, as—

<i>hātm māl minālakān</i>	I came to the house and gave
<i>nānm dā</i>	the bread to the children

Or, again, the preposition *bi* may introduce the noun without any affix being employed—

bi hamuyān tishtek kutī he said something to all of them

pai. The SG sometimes employs in the place of *bi* the prefixial word *pai*, as—

paim dā he gave (to) me
chīt kūrd pai zhenaka? what have you done to the woman?

dā. Here and there an isolated example may be found of the dative in final *dā* with prefixed *bi*, as in the following example:—

chūn birāvūdā they went to the road

Genitive

izāfa. The simplest form of genitive, and that employed exclusively by the SG, is that which adds *ī* to the qualificative or word possessed, the parallel use to the *izāfa* in Persian. Kurdish, however, lengthens the short *i* and nearly always pronounces it *ī*, as in the following examples:—

māl ī min my house
pāra ī zhenka the woman's money
tfenk ī diz the robber's gun

ī, hī, hīnī, īa. When, however, the object possessed is not indicated and it is desired to say, for instance, 'It is the robber's,' a prefixial *ī, hī, hīnī, īa* is used, the second and third being more usually heard in the SG. Examples—

īa Rezū Reza's
hīnī pīāo the man's
hī bāwakim my father's

Final *ī*. The second form of the genitive, and that very generally in use among the dialects of the NG, is the *ī* affixed, as—

nān īrushī to-day's bread
rūsh hāwīnī a day of summer
Khānīd wilātī the Khans of the province

ā. The third form, also very common in the NG, even more so than the preceding, is the replacement of initial *ī* by initial *ā*, as in the following examples:—

bi khātirā Khwadī for the sake of God
haspā Mūkho Muhammad's horse
zhinā mīrūf the man's wife
dināvdā paighamberā in the name of the Prophet

ā with *ī*. It may be used also with the final *ī* to the noun in the genitive case, as—

gelā shewānī the shepherd's flock
parā tairī the bird's feathers
lāukā dāikī the child of the mother

d. In one or two of the dialects of the NG, particularly those which have been in contact with the Chaldeans of the Tiyari and the Upper Zāb, the Chaldean genitive is heard, namely, the prefixed *d*, but in such cases the usual Kurdish genitive forms are also understood. Example—

zhinī dfārsī a woman of Persia

Locative

dī . . . dā. The multiplicity of forms noticeable in *la . . . dā*. other cases is not seen here. NG employs *dī* before the noun and *dā* after it, and SG employs *la* before and *dā* after the noun, as in the following examples:—

<i>dīm kābrā kāotū</i>	I saw the fellow fallen in the
<i>lamāldā</i>	house
<i>cherchī labāzairdā bū</i>	the pedlar was in the bazar
<i>dināvdā paighambarā</i>	in the name of the Prophet
<i>didewidā girtū</i>	seized in his mouth

The initial *dī* or *la*, however, may be dispensed with if it is desired to use a preposition which has the meaning 'in', e.g. *bi* or *tai* or *nāw* (*nāv*), as in the following and similar cases:—

<i>nāwdastidā girt</i>	he took it in his hand
<i>bīdizidā khist</i>	he threw it in the pot
<i>taibirdā bū</i>	it was in the well
<i>nāwāodā khanqībū</i>	he was drowned in the water

With *nāw* (*nāv*) it is permissible to use *dī* and *la*, considering *nāw* as a noun qualifying the one following it (see Part II, p. 111).

Ablative

zhe . . . *dā*. This case resembles in its general use and
la . . . *dā*. form the locative, for it is generally formed
 with the final *dā* and in NG initial *zhe*,
 while in the SG it remains exactly the same, for it uses the
 initial *la*, as—

NG. <i>zhebāghairdā hātim</i>	} I came from town
SG. <i>lashārdā hātim</i>	

zhe . . . *rā*. In the Bitlis district of the NG is
 encountered the form with final *rā*, as—

bainin zhevilātrā bring from the country

and occasionally the form with final *ī* may occur, as—

zhedizī stānd took from the thief

la . . . *-o*. Extreme SG invariably uses this form, as—
la shāro hātim I came from town

Vocative

The vocative is a case which may be formed with any one of a very large number of expressions, usually *ho*, *halo*, *hoi*, *oh*, *yā*, the last being employed in expressions of a religious nature. The first three are mountain calls, and follow the name of the person addressed.

Auxiliary Words and Affixes used with Nouns

It is possible in Kurdish, as in Persian, to form certain classes of nouns from others by the addition of certain syllables which give the original noun¹ a fuller or different meaning, of which the following are commonly used:—

1. *ī*, with the meaning of 'appertaining to', 'of', as—

<i>āqilī</i>	forethought, from <i>āqil</i>	wise
<i>dizī</i>	robbery	<i>diz</i> a robber
<i>draizhī</i>	length	<i>draizh</i> long
<i>zānāī</i>	erudition	<i>zānā</i> wise
<i>garmī</i>	warmth	<i>garm</i> warm
<i>rāsī</i>	truth	<i>rās</i> true

2. *īk*, with the above meaning and employed in the same words—

<i>garmīk</i>	warmth, from <i>garm</i>	warm
<i>sārīk</i>	coldness	<i>sār</i> cold

3. *īā*, with the same meaning and application.

4. *āna*, with the meaning 'that which occurs'—

<i>māngāna</i>	a monthly wage
<i>sālāna</i>	a yearly affair
<i>rūozhāna</i>	a daily occurrence

5. *chī*, 'one who does' or 'performs'—

<i>jārchī</i>	a watchman,	from <i>jār</i>	a call
<i>nāowachī</i>	a sentinel	<i>nāowa</i>	a beat
<i>kemāchī</i>	a cooked meat seller	<i>kemāw</i>	a 'kebab'

¹ Or an adjective to form a noun.

6. *ger*, 'a worker in,' 'maker of'—

<i>zairinger</i>	a goldsmith, from <i>zairin</i>	gold
<i>āsinger</i>	a blacksmith	<i>āsin</i> iron

7. *in*, 'full of,' 'at'—

<i>ghamīn</i>	distressed, from <i>gham</i>	sorrow
<i>drāwshīn</i>	a glittering	<i>drāwsh</i> scintillation
<i>paishīn</i>	the foremost	<i>paish</i> the front

8. *bār*, 'bearing,' 'producing'—

<i>derāōbār</i>	a fertile land, from <i>derāō</i>	the reaping
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9. *kār*, 'one who does' or 'makes'—

<i>jūotkār</i>	a peasant, from <i>jūot</i>	a plough
<i>drūkār</i>	a liar	<i>drū</i> a lie

10. *īān*, 'appertaining to'—

<i>gundīān</i>	a villager from <i>gund</i>	a village
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11. *dār*, 'holder of,' 'possessor of'—

<i>gāōdār</i>	a cowherd, from <i>gāō</i>	a cow
<i>bāldār</i>	a bird	<i>bāl</i> a wing
<i>khiznadār</i>	a treasurer	<i>khizna</i> a treasury
<i>zewīdār</i>	a landowner	<i>zewī</i> land

12. *ātī* and *itī*, 'the condition of'—

<i>sepīhītī</i>	beauty, from <i>sepī</i>	white
<i>hīngīwītī</i>	contact	<i>hīngīwtin</i> to touch
<i>khūītī</i>	possession	<i>khūī</i> an owner
<i>kūrātī</i>	depth	<i>kūr</i> deep
<i>zimātī</i>	cold (n.)	<i>zim</i> cold (adj.)

13. *ākh*, 'the condition of'—

<i>garmākh</i>	heat, from <i>garm</i>	warm
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14. *ūk* an attributive suffix—

<i>khudūk</i>	sorrowful, from <i>khud</i>	sorrow
<i>khapūk</i>	deceitful	<i>khap</i> deception
<i>tersūk</i>	coward	<i>ters</i> fear
<i>khwāzūk</i>	importunate	<i>khwāz</i> wish

15. *yār*, signifying the agent—

<i>bakhtyār</i>	fortunate, from <i>bakht</i>	luck
<i>kiryār</i>	purchaser	<i>kir</i> purchase
<i>jūtyār</i>	ploughman	<i>jūt</i> ploughing

16. *er*, *ir*, *ar*, signifying the agent, or 'pertaining to'—

<i>kūcher</i>	emigrant, from <i>kūch</i>	wandering
<i>tūr</i>	'mulberry-tree	<i>tū</i> mulberry
<i>hīngulir</i>	ring	<i>hīngul</i> finger

17. *wān*, 'a keeper,' also 'pertaining to'—

<i>dergawān</i>	gatekeeper, from <i>derga</i>	gate
<i>pasawān</i>	shepherd	<i>pas</i> sheep
<i>sekwān</i>	hunter	<i>sek</i> dog
<i>gāwān</i>	cowherd	<i>gā</i> cow
<i>amuswān</i>	a ring	<i>amus</i> finger

18. *wer*, 'he who takes'—

<i>ranjwer</i>	workman, from <i>ranj</i>	trouble
<i>muzdwer</i>	workman	<i>muzd</i> wages

19. *āz*, *āhī*, *āya*, 'the condition of,' 'the act of'—

<i>sermāya</i>	cold (n.), from <i>sār</i>	cold (adj.)
<i>dumāhī</i>	arrears	<i>dumā</i> behind
<i>shīnāya</i>	blueness	<i>shīn</i> blue
<i>keskāt</i>	making green	<i>kesk</i> green

20. *āl*, signifying the agent—

<i>sūtāl</i>	incendiary, from <i>sūt</i>	burning
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Besides these there are a few others, such as *nāk* and *lū*, already attached to words imported from Persian and Turkish, but not employed apart from them.

THE PRONOUN

PERSONAL PRONOUNS

The personal pronouns differ slightly in the main groups NG and SG, and are as follows:—

	NG	SG
I	<i>az, azî, ma, min</i>	<i>min</i>
thou	<i>ta</i>	<i>tû, atû</i>
he, she, it	<i>av, va</i>	<i>uo, awa</i>
we	<i>am, ma</i>	<i>aima</i>
you	<i>hûn</i>	<i>aiwa</i>
they	<i>vân, wai</i>	<i>awân</i>

These, the primary forms of the pronouns, are the nominative form also. It must be noted that Kurdish is strict in its use of the 2nd persons singular and plural. When speaking to one person the 2nd person singular alone is used, no complimentary use of the 2nd person plural being permitted, as is common in both Persian and Turkish. The 2nd person plural is reserved for addressing more than one person. As nominatives they take their place in the sentence as nominative nouns—

<i>az tirrim</i>	I am going
<i>min dakirrim</i>	I will buy
<i>awa bâsha</i>	he is good

Genitive

The rules for forming the genitive are practically the same as those for forming the genitive of nouns, that is to say, the name of the object possessed takes the final *î* or

â, but the pronoun is not inflected, the only difference between the nominative and genitive pronoun being one of change in the actual pronoun in one or two cases, as seen below—

	NG	SG
of me	<i>î min, â min</i>	<i>î min</i>
of thee	<i>î ta, â ta</i>	<i>î tu</i>
of him, her, it	<i>î wai, â wai</i>	<i>î awa</i>
of us	<i>î ma, â ma</i>	<i>î aima</i>
of you	<i>î hûn, â hûn, î wai</i>	<i>î aiwa</i>
of them	<i>î vâh, â vâh</i>	<i>î awân</i>

Examples—

<i>kichî min</i>	my daughter
<i>zhenâ wai</i>	his wife
<i>masârî awân</i>	their graves

In the SG is found the wide use of the suffixial pronouns, which appear particularly frequently in the use of genitive pronouns, and as these are constantly recurring in all sentences, they are now detailed below—

<i>-am</i>	me, of me	<i>-îmân</i>	us, of us
<i>-it</i>	thee, of thee	<i>-itân</i>	you, of you
<i>-î</i>	him, of him	<i>-ayân</i>	them, of them

which forms give us the types *charwam*, my eyes, *serî*, thy head, *serî*, his head, etc., which is much more general in SG than the first forms given. The SG, however, makes use of both in giving them a slightly different signification, for the first form has a stronger meaning than the second, and it is always used when the pronoun qualified (i.e. the possessor) is doubtful or where clear distinction is needed. The second form is used when (as is usually the case) there exists no doubt as to the possessor of the quality

or attribute expressed in the preceding word. For example—

tfenkit bāsha tfenkī mīn bāshтира

thy gun is good, (but) *my* gun is better

fisheklāōi batāla, fishekī min yā fishekī tū dakirrī?

his bandolier is empty, will he buy *my* cartridges or *your* cartridges?

nāzānim brā-i min bū yā kurr ī tū

I do not know whether it was *thy* brother or *my* son

but *nāzānim brāit bū yā kurrit*

I do not know whether it was *thy* brother or *thy* son

Accusative

The accusative pronouns are practically the same as the nominative, the only difference being that NG does not use the form *az* in the accusative, but *mīn* or *ma* for the 1st person singular and *wi* in the 3rd person singular. The SG pronouns remain exactly the same as the nominative, and the suffixial pronouns are also used. Examples—

NG	<i>ma dakūzhin</i>	} you are killing me
SG	<i>mīn dakūzhin</i>	

NG	<i>az ta dīt</i>	} I saw thee
SG	<i>mīn dīmīt</i>	

NG	<i>waī khist</i>	} he struck him
SG	<i>khistī</i>	

NG	<i>vān ma dakhūin</i>	} they will eat us
SG	<i>dakhwanimān</i>	

NG	<i>hūn tīnim</i>	} I shall bring you
SG	<i>dhainimitān</i>	

NG	<i>vān dakhwāzim</i>	} I want those
SG	<i>awāna dawīm</i>	

NG	<i>vān inān</i>	} they brought them
SG	<i>haināniyān</i>	

It will be noticed that the SG used the suffixial pronoun where possible, and in preference in all cases to the separate pronouns, which it very seldom uses for the objective except for emphasis, as—

<i>qat dakūzhimīt</i>	verily I will kill thee
<i>mīn dakuzhī?</i>	thou wilt kill <i>me</i> ?
<i>arai, har tū dakūzhim</i>	yes, <i>thee</i> I will kill
<i>mīn rūt nākrdn, awa rūt krdn, chāk rutī krdn</i>	they did not loot <i>me</i> , they looted <i>him</i> , and looted <i>him</i> well

In the last sentence, where a definite distinction was required showing which one was looted, the prefixial pronouns are used, but immediately that necessity is provided for the suffixial is employed—*chāk rutī krdn*.

Dative

The pronouns in the dative are little altered from the nominative, and follow the general use of nouns in that they may be used without prefix or affix, or with them as desired. As a general rule, however, they take the affix *rā*, as do nouns of the NG—

NG	<i>mīn, merā, bimerā</i>	} to me
SG	<i>mīn, painmīn, bimīn, -m</i>	

NG	<i>ta, tarā, bitarā</i>	} to thee
SG	<i>tu, bitu, paitu, -t</i>	

NG	<i>wī, wīrā, biwīrā</i>	} to him
SG	<i>awa, pai awa, bi awa, -ī</i>	

NG	<i>ma, mara, bimarā</i>	} to us
SG	<i>aima, biama, pai aima, -mān</i>	
NG	<i>hūn, waīra, biwaīra, hūnrā</i>	} to you
SG	<i>aiwa, biāiwa, pai aiwa, -tān</i>	
NG	<i>vān, vānrā, bivānrā</i>	} to them
SG	<i>awān, bi awān, pai awān, -yān</i>	

Of this multiplicity of forms the second in NG is the most correct and most used; the third is but a compound or amplification of it, whose use is alternative. The first or uninflected form is used around Bāyazid and by the frontier tribes of the north. The SG forms are also complicated by their numbers, but as with all the other forms of the pronouns the suffixial are used whenever possible, and the following examples will show better than explanation the various uses, as far as is possible briefly; the general use can only be acquired after the student is more familiar with Kurdish style:—

NG	<i>va kutina vān</i>	} and they said to them
SG	<i>wa kutina pai awāna wa kutina paiyān</i>	
NG	<i>az bi werā gut</i>	} I said to him
SG	<i>min kutmī min kutm paiī</i>	
NG	<i>dā merā</i>	} he gave to me
SG	<i>dā bi min</i>	
NG	<i>az dī kwai bidama ta</i>	} I, then, will give it to thee
SG	<i>min dī awa biamit</i>	
NG	<i>dar hāt pāra dā bihūn</i>	} came out and gave money
SG	<i>dar hāt pāra dā pai aiwa</i>	
		to you
NG	<i>ek gut marā</i>	} if he should say to us
SG	<i>hagar wutī paimān</i>	

As has been said, the SG prefers the use of the suffixial pronoun wherever it is possible, but in some cases its use would lead to confusion, as in the last example, for were one to say *hagar wutīmān* it would mean 'if we said', as the verb form has no indication of the pronominal ending, the *ī* meaning 'he' being merged in the final *ī* of the verb itself. *Mān* would therefore supply a pronominal form which would be appropriated to the verb.

THE POSSESSIVE PRONOUNS

The possessive pronouns are exactly the same as those of the genitive case, but Kurdish uses to a great extent the genitive of the reflexive pronouns, which are as follows:—

THE REFLEXIVE PRONOUNS

These are formed by the addition of the word *khwa* to the pronoun itself, which has the meaning of 'self'. The NG differs from the SG in that it does not join the pronouns to the syllable *khwa*, while the SG prefixes *khwa* to the pronominal suffix. The reflexive pronouns are therefore as follows:—

	NG	SG
I myself	<i>ma khwa, az khwa</i>	<i>khwaṁ</i>
thou thyself	<i>ta khwa</i>	<i>khwat</i>
he himself	<i>ow khwa</i>	<i>khwaī</i>
we ourselves	<i>ma khwa</i>	<i>khwaṁmān</i>
you yourselves	<i>hūn khwa</i>	<i>khwatān</i>
they themselves	<i>vān khwa</i>	<i>khwaṁyān</i>

In the genitive the NG omits the pronoun which precedes the reflexive particle, and the genitive form

stands entirely as *î khwa* or *ā khwa*, following the rule of the genitive for nouns and pronouns, as—

chû ser khānîā khwa he went on the roof of his house
az kenjî khwa dashûm I am washing my clothes

The number and person can therefore only be ascertained from the context in the NG. As the SG uses almost invariably the synthetic form, there is no doubt about the person intended, as—

mîn jilikî khwam dashûm I am washing my own clothes
chû serî khānî khwaî he went on his roof
ama pārāî khwamāna this is our money
îshû khwatān khwatān you know your own affairs best
dazānîn (literally, your own affairs
 you yourselves know)

When the SG uses this form in preference to the genitive of the ordinary pronoun it has, as in Persian, a slightly stronger meaning, and should be translated in most cases by its true equivalent, 'myself,' 'thyself,' etc., whereas in the NG it has merely replaced the ordinary genitive.

The reflexive pronouns form their cases in exactly the same way as nouns and are treated as such grammatically. We therefore get the forms—

	NG	SG
Nominative	<i>mîn khwa, az khwa</i>	<i>khwam</i>
	<i>ta khwa</i>	<i>khwat</i>
	<i>aw khwa</i>	<i>khwaî</i>
	<i>ma khwa</i>	<i>khwamān</i>
	<i>hûn khwa</i>	<i>khwatān</i>
	<i>vān khwa</i>	<i>khwayān</i>

Genitive	<i>î khwa, ā khwa</i>	<i>î khwam</i>
	do. do.	<i>î khwat</i>
	do. do.	<i>î khwaî</i>
	do. do.	<i>î khwamān</i>
	do. do.	<i>î khwatān</i>
	do. do.	<i>î khwayān</i>
Accusative	<i>khwaî</i>	<i>khwama</i>
	do.	<i>khwat</i>
	do.	<i>khwaî</i>
	do.	<i>khwamān</i>
	do.	<i>khwatān</i>
	do.	<i>khwayān</i>
Dative	<i>bi khwa, khwarā</i>	<i>bi khwām, khwam</i>
	do. do.	<i>bi khwat, khwat</i>
	do. do.	<i>bi khwaî, khwaî</i>
	do. do.	<i>bi khwamān, khwamān</i>
	do. do.	<i>bi khwatān, khwatān</i>
	do. do.	<i>bi khwayān, khwayān</i>

In all emphatic phrases, as 'I myself,' this pronoun is used—

az khwa dazānîn I myself know
atu khwat burrua go thyself, i.e. thou thyself go

THE DEMONSTRATIVE PRONOUNS

These are as follows:—

	NG	SG
this	<i>av, va, vā, vaî, vî</i>	<i>am, hîn</i>
that	<i>aw, wî</i>	<i>āo</i>
these	<i>vān</i>	<i>amāna</i>
those	<i>vān, wān</i>	<i>awāna</i>

Examples—

<i>bî wî merûirā gû</i>	he said to that man
<i>liwân sarhaditân</i>	from those your boundaries
<i>liwân āghāit</i>	from these chiefs
<i>am pîāo</i>	this man
<i>vîa gû</i>	he said this
<i>lamāna nîyya, bash</i>	it is not of these, perhaps it
<i>lawāna bû</i>	was of those
<i>hîn bu</i>	it was this

It should be noted that in the NG the demonstrative pronoun agrees in number with the noun it precedes and indicates, but in the SG the plural form of the demonstrative pronoun is only used when the noun is *understood only*, and whenever the noun is indicated the singular form of the demonstrative pronoun is invariably used, whether the noun be plural or singular; thus we must say—

am pîāogān, these men, not *amān pîāogān*
aw kābrakān, those fellows, not *awān kābrakān*

Besides these demonstrative pronouns are the pronouns—

<i>îtir, îdîn, îdî, dîtereka</i>	the other
<i>haram, haraw, av . . . khwa</i>	this same
<i>haraw, wî . . . khwa</i>	that same

the first being used after the noun, as—

<i>haisterîdîn</i>	the other mule
<i>mālîtir</i>	the other house

The first of the four forms of ‘the other’ quoted is SG, the second and third are NG, and the last is common to both. *Haram* and *haraw* are the SG forms and are used before the noun, as—

haram pîāo paîm wutî this same man said it to me
haraw gundaka tâlânîān kird they looted that same village

Haraw is sometimes used in the same manner in the NG, and the forms *av . . . khwa* and *wî . . . khwa*, which are found in the NG only, are used as follows:—

av mîrûf khwa merā wut that same man said it to me
vān wî gundî khwa tâlânî kir they looted that same village

THE INTERROGATIVE PRONOUNS

The interrogative pronouns are as follows:—

	NG	SG
who?	<i>kî?</i>	<i>kî?</i>
what?	<i>chî, chîk?</i>	<i>chî?</i>
which?	<i>kîzhki, kîzh, kîzhān?</i>	<i>kām, kāmîn?</i>
what sort of?	<i>chtûn?</i>	<i>chûn, chlûn?</i>

Examples—

kî hât wa chî kerîa? who has come and what has he done?
zheva dûān kîzh kî girt? which of these two did he take?
kîzhān dār rînda? which tree is a good one?
kām gāojakawā kirdawa? which idiot has done this?
chûn pîāoîa? what kind of a man is he?

The first three of the pronouns above, ‘who,’ ‘what,’ and ‘which,’ are declined in every respect like nouns.

THE RELATIVE PRONOUNS

The word *ku* does the duty of the relative pronouns, as—

mîrûi ku hât the man who came
hasp ku az kirrî the horse which I bought
qal’a ku askarakān girt the castle that the soldiers took

This pronoun is indeclinable, and when it is desired to construct such a phrase as ‘the woman to whom he gave

money' the phrase must be reconstructed to 'the woman who to her he gave money', where the relative pronoun is considered as a conjunctive particle, thus, *zhenaka ku bi awa pārāi dā*. Similarly, in the case where the relative pronoun is in the genitive in English, as 'the house of which I built the doorway', the sentence is inverted to 'the house which its door I built'; thus, *khānā ku az derī wī chī-kir*, or 'the man from whom I took the money'; *mīrūfī ku az shiwī pārā girt*, 'the man who I from him took the money.'

THE INDEFINITE PRONOUNS

These are—

<i>kas</i>	one
<i>yekodīn, yekitīr</i> , etc.	each other
<i>hamūkas, gishkas, harkas</i>	everybody
<i>filān</i>	such a one, so and so
<i>chishtek, tishtek, naghdek</i>	something
<i>hīch, pūch, kwī, chī, tū</i>	nothing
<i>dūtīrī, itīrī, dīn, adīn</i> , etc.	the other
<i>chan, chand</i>	some
<i>hardū, hardūān, herdūk</i>	both
<i>zūr, pūrr, galēk</i>	many
<i>hamū, gishk</i>	all

Examples—

<i>kas nāzānī</i>	no one knows (one knows not)
<i>gutīn yekodīn</i>	they said to one another
<i>hamūkas dazānīn</i>	everybody knows
<i>filānī paīm wutī</i>	so and so said to me
<i>tishtek dā</i>	he gave something
<i>hīchim nīyya</i>	I have nothing
<i>chī namdīwa</i>	I have seen nothing
<i>aw itīrī bā</i>	give me the other

<i>chan layān</i>	some of them
<i>hardū ketīn</i>	both fell
<i>pūrr hātīn</i>	many came
<i>hamū hūosh kird</i>	all understood

THE ADJECTIVE

The adjective or qualifying word follows the noun it qualifies, and is connected to it by the particles *ī, ā*, and *kī*, the last two being exclusively NG and the first common to all dialects, as—

<i>hasp-ī-spī</i>	the white horse
<i>mīrūf-ā-pīr</i>	the old man
<i>tāifa-kī-rund</i>	the good tribe

In a few cases the adjective may precede the noun, as—

<i>rrashwāla</i>	a swift (the black one)
<i>zardwāla</i>	a hornet (the yellow one)
<i>hūzbāo</i>	a rascal (shameful father)

It must be noticed that the qualificative is treated in every way as a noun in the genitive case, and so constant is this rule that a noun thus treated becomes practically an adjective, as, for instance—

hātīn zhe ser-i-chiān o deshtān-i-chwāl

they came from the mountain-tops and desert plains

where *chiān* and *chwāl*, in themselves pure nouns, become adjectives or qualificatives, and indistinguishable from pure adjectives in their connexion with the nouns they qualify.

Inversely, pure adjectives may be considered as substantives in the genitive case when they qualify indicated nouns, as in the case of

gish-ī-rrash black hair

which would be equally correctly translated 'hair of blackness'.

This substantival value of the apparent adjective appears in such a phrase as

rrashaka dakirrim na ālaka I will take black, not red

An even better example is furnished by a word so purely qualificative in English as 'good'—

SG *pīāoek-î-bāsh* } a good man
NG *mîrû-ki-rund* }

Also

az yekî zhe rundakân girt I took one of the good ones
where *rundakân* is a perfect plural noun and its value and use absolutely substantival.

It may be said, then, that to arrive at the Kurdish idea of an adjective we must turn our adjective into a noun, and say 'goodness' for 'good', for the Kurdish idea on the last phrase is 'I took one of the goodnesses'.

In English we have in some instances arrived at the same use, for we may say 'will you have a short or a long?' meaning a short drink or a long drink, etc. The Kurmānjî has always done the same thing, and thus—

draizhaka dakirrî yā kurtaka?
will you have a long or a short?

where the object indicated may be any article, the name of which is understood either by immediately previous reference or by optical demonstration.

The sense in which the word may be said to be purely adjectival is in the instance where an auxiliary verb is used to join the noun and its qualificative, as—

raiga draizha the road is long
bard girāna the stone is heavy

for we can immediately proceed to the comparison form, which can only be used in this situation, and which alone

proves the existence of the purely adjectival idea in Kurmānjî, as—

raiga draizhtira the road is longer
bard girāntira the stone is heavier

the comparative form being made by the addition of *tir* to the positive. To express the superlative degree a compound phrase is necessary, as there is no affix for the superlative degree. We must say 'than all . . . -er', as—

raiga la hamû draizhtira the road is the longest, i.e. the
road than all (others) is longer

and the use may lead to such a complicated phrase as—

NG *Hama zhe hamû-â-mîrûfân ku azî dît mezintir a*

SG *Hama la hamû-î-pīāoagân ki min dîm qalāotir a*
Ahmad is the heaviest man I ever saw; literally,
Ahmad than all the men that I saw heavier is

It will be noticed that the comparative form is placed at the end of the sentence immediately before the verb, which has always to be the last word, and this position, that of penultimate, is that which it usually assumes.

To say 'give me a better one' the same construction has to be resorted to, and one must say 'give me one better than this' (or 'that' as the case may be), thus—

NG *zhi wî yekî rundtir bida* than this one better give

THE COMPARATIVE PHRASES

I. 'as . . . as.'

'This mountain is as high as that'

There is no parallel construction to the English; one must say—

'The height of both mountains is one'

NG *bilindîa hardû chîan yekîa*

SG *barsûî har dû keûan yekîka*

or

‘The height of this mountain and the height
of that mountain are one’

NG *bilindîa va kew bi bilindîa wî kew yekîa*

SG *barzûî am kûî wa barzûî aw kûî yekîka*

2. ‘not so . . . as.’

‘This is not so dear as that’; one must say,

‘This is not of the dearness of that’

SG *ama wa girânî awa nîyya*

3. ‘. . . -er . . . -er.’

A parallel construction for this phrase does not appear to occur in NG, but the SG gives an exact parallel in any phrase desired, provided always that it be introduced by *har*, ‘ever.’

har nezziktir, diyârtir the nearer, the clearer

The NG would have to use an elliptical phrase.

THE NUMERALS

Cardinal Numbers

These are as follows:—

	NG	SG
1	<i>yek, ek</i>	<i>yek</i>
2	<i>dû</i>	<i>dûân</i>
3	<i>sî, sîsa</i>	<i>sîân</i>
4	<i>châr</i>	<i>châr, chwâr</i>
5	<i>painj</i>	<i>penj</i>
6	<i>shash</i>	<i>shash</i>
7	<i>haft</i>	<i>haot</i>
8	<i>hesht</i>	<i>haisht</i>
9	<i>neh, nah</i>	<i>nih</i>
10	<i>deh</i>	<i>dah</i>

NG

SG

11	<i>dehoyek, yânza</i>	<i>yânza</i>
12	<i>dehudû, dehudûdû, dwânza</i>	<i>dwânza</i>
13	<i>dehûsî, saizda</i>	<i>siânza, zîâda</i>
14	<i>dehuchâr, chârda</i>	<i>chârda, chwârda</i>
15	<i>dehupenj, pânza</i>	<i>pânza</i>
16	<i>dehushash, shânza</i>	<i>shânza</i>
17	<i>dehuhaf, havda</i>	<i>hevda</i>
18	<i>dehuhesht, heshda</i>	<i>haizhda</i>
19	<i>dehuneh, nûzda</i>	<i>nûezda</i>
20	<i>bîst</i>	<i>bîs</i>
21	<i>bîst u yek</i>	<i>bîs o yek</i>
30	<i>sî</i>	<i>sî</i>
40	<i>chel</i>	<i>chel</i>
50	<i>penja, penjî</i>	<i>painjâ</i>
60	<i>shest</i>	<i>shaist</i>
70	<i>hefta</i>	<i>heftâ</i>
80	<i>haishtâ, heshîâ</i>	<i>haishtâ</i>
90	<i>nût, nûd</i>	<i>naûd</i>
100	<i>sad</i>	<i>so, sûot</i>
200	<i>dû sad</i>	<i>dûsûo, dûsat</i>
300	<i>sîsad</i>	<i>saisat</i>
1,000	<i>hezâr</i>	<i>hazâr, hezhâr</i>
10,000	<i>deh hezâr</i>	
100,000	<i>sat hezâr</i>	

14,528 *chârda hezâr o painj sat o bîst o haisht*

The formation of the numbers, as is seen from the above, is the same as in Old English—‘fourteen thousand and five hundred and twenty and eight.’

The words *hezâr*, ‘thousand,’ and *sat, so*, etc., ‘hundred,’ take no plural form. One says, as in English, ‘three thousand,’ *sai hezâr*, ‘several hundred,’ *chan sat*. Nor is it

essential that a noun thus given a plural number shall take the plural form, as in the following example:—

haot pīāo (not *haot pīāogān*) seven men

The plural form is, however, sometimes used (SG) to emphasize the sense of number, as—

hezār mālakānī hayya he has a thousand (i.e. many)
houses

The only fractional number in general use is *nīw*, *nīma*, half; whenever it is desired to enumerate any other fractional number the Persian method is used, as—

yek zhi sī one third (one of three)

yek zhe chār (or *chārek*) one quarter

and so on.

Ordinal Numbers

These are formed from the cardinal numbers by the addition of *ān* or *ī*, with the exception of the 'first'—

first *paishīn*, *awwal* (Arabic), *yekī*, *eyek*

second *dūwī*, *dūwānī*, *dedūān*

third *sīī*, *sīyān*

fourth *chāran*, *chārī*, *chwārī*

fifth *painjī*, *painjān*, etc.

twenty-first *bīs o yekī*

twenty-sixth *bīs o shashī*, etc.

The adverbs 'firstly', etc., are not used, the ordinal numbers in their simple form being invariably employed.

THE VERB

THE AUXILIARIES 'TO BE' AND 'TO BECOME'

As a knowledge of the auxiliary verbs 'to be' and 'to become' is essential before the regular verbs can be learned, and as they serve in a measure as a guide to the formation

of the ordinary Kurmānjī verb, it is well to thoroughly learn them before proceeding to the more difficult section of this part of the Kurdish grammar. As these auxiliaries are almost identical in form and use, they are treated here side by side in order that the little differences which distinguish them may be the more readily detected.

The verb 'to become' is one which is used with nouns and past participles (verbal nouns) to form passive verbs, and is encountered frequently. Where the English uses the verb 'to be', with part of the active to form the passive, the Kurmānjī uses the verb 'to become', as—

English 'to throw' is the active

'to be thrown' is the passive

Kurdish 'to throw' is the active

'to become thrown' is the passive

As the SG and NG show some considerable differences, the forms of each group are shown side by side here.¹

Infinitive

hain, *būin* to be

būn to become

Present Indicative

Affirmative

I am, etc.

NG

az haina, *hem*, -em

tu haī, -ī

aw hayya, -a

am haina, -in

hūn hain, -in

vān haina, -in

SG

min haim, *ham*, -im

tu haī, *haīt*, -ī

aw hayya, -a

aima hain, *haimān*, -in

aiwa hain, *haitān*, -in

awān hain, *hayān*, -in

¹ It will be seen that each group also has several forms, each form being separated from one another by a comma.

I become, etc.

<i>az dabûm, dabûin</i>	<i>min dabim, abim</i>
<i>ta dabî, dabît, bît</i>	<i>tu dabûî, abûî</i>
<i>aw dabî, dabît, bit, dabitin</i>	<i>aw dabî, abî</i>
<i>am dabîn, dabîm</i>	<i>aima dabîn, abin</i>
<i>hûn dabîn, dabît</i>	<i>aiwa dabûin, abin</i>
<i>vân dabîn, dabît</i>	<i>awân dabîn, abin</i>

Negative

I am not, etc.

I do not become, etc.

NG	SG	NG	SG
<i>az nîm, nînim</i>	<i>min nîm</i>	<i>az nâbim</i>	<i>min nâbim</i>
<i>ta nî, nînî</i>	<i>tu nît</i>	<i>ta nâbî</i>	<i>tu nâbî</i>
<i>aw nîna, nîyya, tûnna</i>	<i>aw nîyya</i>	<i>aw nâbî</i>	<i>aw nâbî</i>
<i>am nînin, tûnînin</i>	<i>aima nîn</i>	<i>am nâbin</i>	<i>aima nâbin</i>
<i>hûn nînin, tûnînin</i>	<i>aiwa nîn</i>	<i>hûn nâbin</i>	<i>aiwa nâbin</i>
<i>vân nînin, tûnînin</i>	<i>awân nîan</i>	<i>vân nâbin</i>	<i>awân nâbin</i>

Preterite

Affirmative

I was, etc.

I became, etc.

NG	SG	NG	SG
<i>bûm, az hâbûm, az bû</i>	<i>bûm</i>	<i>az bûm</i>	<i>min bûm</i>
<i>bûî, ta hâbûî, ta bû</i>	<i>bûî</i>	<i>ta bûî</i>	<i>tu bûî</i>
<i>bû, aw hâbû, aw bû</i>	<i>bû</i>	<i>aw bû</i>	<i>aw bû</i>
<i>bûn, am hâbûn, am bû</i>	<i>bûn</i>	<i>am bûn</i>	<i>aima bûn</i>
<i>bûn, hûn hâbûn, hûn bû</i>	<i>bûn</i>	<i>hûn bûn</i>	<i>aiwa bûn</i>
<i>bûn, vâh hâbûn, vâh bû</i>	<i>bûn</i>	<i>vân bûn</i>	<i>awân bûn</i>

Negative

I was not, etc.

I did not become, etc.

Both Groups

<i>nâbûm</i>	<i>nâbûn</i>
<i>nâbûî</i>	<i>nâbûn</i>
<i>nâbû</i>	<i>nâbûn</i>

Imperfect

Affirmative

I used to be, etc.

I used to become, etc.

NG	SG
<i>az dabûm</i>	<i>dam bû, ambû, bûâm</i>
<i>ta dabûî</i>	<i>dat bû, atbû, bûâit</i>
<i>aw dabû</i>	<i>daibû, ibû, bûâ</i>
<i>am dabûn</i>	<i>damânbû, mânbû, bûâmân</i>
<i>hûn dabûn</i>	<i>datân bû, tânbû, bûâitân</i>
<i>vân dabûn</i>	<i>dayân bû, yânbû, buâyân</i>

Negative

I used not to be, etc.

I used not to become, etc.

<i>az nadibûm</i>	<i>nambû</i>
<i>ta nadibûî</i>	<i>natbû</i>
<i>aw nadibû</i>	<i>naibû</i>
<i>am nadibûn</i>	<i>namânbû</i>
<i>hûn nadibûn</i>	<i>natânbû</i>
<i>vân nadibûn</i>	<i>nayânbû</i>

Perfect

Affirmative

I have been, etc.

I have become, etc.

NG	SG
<i>az bûma, bûina, habûya, bûya</i>	<i>dambûa, ambûa, bûma</i>
<i>ta bûta, bûita, habûya, bûya</i>	<i>datbûa, atbûa, bûta, bûiya</i>
<i>aw bûya, bûina, habûya, bûya</i>	<i>daibûa, aibûa, bûa</i>
<i>am bûna, bûina, habûya, bûya</i>	<i>damânbûa, amânbûa, bûna</i>
<i>hûn bûna, bûina, habûya, bûya</i>	<i>datânbûa, atânbûa, bûna</i>
<i>vân bûna, bûina, habûya, bûya</i>	<i>dayânbûa, ayânbûa, bûna</i>

Negative

I have not been, etc. I have not become, etc.

NG

nābūma, tunabūm
nābūta, tunabūī
nābūya, tunabūa
nābūna, tunabūn
nābūna, tunabūn
nābūna, tunabūn

SG

nambūa, nābūma
natbūa, nābūta
nabūa, nābūa
namānbūa, nābūna
natānbūa, nābūna
nayānbūa, nābūna

*Pluperfect**Affirmative*

I had been, etc. I had become, etc.

Both Groups

būbūm būbūn
būbūī būbūn
būbū būbūn

Negative

nābūbūm nābūbūn
nābūbūī nābūbūn
nābūbū nābūbūn

Subjunctive and Optative

I may be, May I be, etc. I may become, May I become, etc.

NG

bām
bāī
bā, bāt
bān
bān
bān

SG

bām
bāī
bāt
bān
bān
bān

NG

bim
bit
bī
bin
bin
bin

SG

bim
bit
bī, bibāya, bāya
bin
bin
bin

Negative

As above, with *nā* prefixed.

*Conditional**Affirmative*

If I be or become

Both Groups

bibim, būm bibin, būiāin
bibit, būāī bibin, būiāin
biba, būya bibin, būiān

Negative

nābim, nābūm nābin, nābūiāin
nābit, nabūāī nābin, nābūiāin
nāba, nabūya nābin, nabūiān

*Future**Affirmative*

I shall be or become

NG

bibim, debūm
bibī, debūī
biba, debū
bibin, debūn
bibin, debūn
bibin, debūn

SG

dabimawa, dabim, dabūm
dabitawa, dabī, dabūī
dabīwa, dabī, dabū
dabinawa, dabīn, dabūn
dabinawa, dabīn, dabūn
dabinawa, dabīn, dabūn

Negative

With *nā* in the place of *bi* in NG and in place of *da* in SG.

*Imperative**Positive*

Become! be!

NG

baī
bin

SG

bī
bin

Prohibitive

NG and SG *maba*

Past Participle

Been, become

NG	SG
<i>būa, bīa, habūa</i>	<i>būa</i>

USES OF THE TENSES

(a) *Present Indicative*

While the future has its own form, it is not at all unusual for the present indicative of the verb 'to become' to perform its duties, and it is permissible to say, for example—

<i>hailak dabūm</i>	I shall be tired
<i>hailak dabimawa</i>	I shall be tired

without there being any difference in the sense.

(b) *Present Indicative, second form (affixial form).*

This form is that which is most generally used, and it attaches to whatever is the penultimate word of the sentence, the ultimate position being its own, as a verb. Examples of present indicative uses—

1. *Hawā sār-a.* The weather is cold.
2. *Hīw rūzhin-a.* The moon is bright.
3. *Mīn karwāni-m.* I am a caravaneer.
4. *Atū gāoj-ī.* Thou art a fool.
5. *Aima jengkar-in.* We are fighting men.
6. *Aiwa sālker-in.* You are beggars.
7. *Awān pīska-in.* They are miserly.
8. *Dāorīshī gedā shāh dabī, shāh gedā abī.* The beggar priest becomes a king, the king becomes a beggar.
9. *Mīn mazānī chūn dabī.* I knew how it would be.
10. *Mīn mastī khiālātī kasīk-im.* I am drunk with the thoughts of one.

11. *Dabaizhī mīn sultān-im.* He says, 'I am the Sultan'
12. *Mīn sairkirrī tu nīm.* I am not thy slave.
13. *Ziānī wī tunna.* It is not his loss.
14. *Gūt mīrū wā nīna wī nābīt.* He said to the man, 'This is not and cannot be.'
15. *Aw qat wā tunīna.* Verily it is not so.
16. *Dimāldā nīnin.* They are not in the house.
17. *Sālī tir rasm dabī.* Next year it will become the custom.

In example 9 it is noticed that the word *dabī* is translated as 'it would be'. This is owing to the rule that narrative of any kind must be an exact quotation of what happened in the past, as if it were in the present. The literal translation is, then, 'I knew "how it will be"', where the use of the present indicative of the verb 'to become' is used as a future for the verb 'to be'—see (a). The same use is noticed in example 14, where the word *nābīt* indicates a future sense.

In this manner the 3rd person singular verb 'to become' acquires the meaning 'to be possible', and is used in that signification very frequently, for by saying 'it will not be' a meaning is conveyed that 'it cannot be', and this is one of the commonest uses of the verb 'to become', as—

<i>pīāo nābī bifarrī</i>	a man cannot fly, lit. 'it will not be that a man fly'
<i>hagar abī bom bīaināī</i>	if you can, bring it for me
<i>azānīm nābī</i>	I know it will be impossible

(c) *Present Indicative form—haima, haim, ham, etc.*

It will have been remarked that the affixial form of the verb as exemplified in (b) could not be used unless it had a word to which to affix itself. Where none exists, then, the complete form must be used, as—

kich limāl-a? is the girl at home?
arai, hayya yes, she is

Whenever it is desired to contradict a statement or to emphasize one, this form of the verb is used, as—

irūozh sār niyya it is not cold to-day
chūn niyya, zūr sār hayya how is it not, it is very cold
tū āghāi minī? are you my master?
āghāit haim I am thy master

This form of the verb is also separate whenever it has the meaning of 'to exist', 'to have being', which is one of the most general of its meanings, as in the following examples:—

NG *dīsani labigirīwī hayya, va qawī māmūrā vān hain*
 so there is (of them) at Bigiriwi, and their appointments
 are many

la har kas duḷ sūozī hayya
 in every man there exists mercy

dikurdistānī zāf hain
 there are many in Kurdistan, lit. 'in Kurdistan
 many they are'

zhinā min hayya
 it is my wife, or I have a wife, i.e. 'there is to me
 a wife'

SG *am ghazala wūrda khiālakī hayya*
 there is but a little idea in this sonnet

(d) Preterite

It will be noticed that both the verb 'to be' and the verb 'to become' are the same in the SG, and that the NG also possesses identical forms which are very generally used. It is possible, then, to encounter two words in a sentence exactly the same, one having the meaning

'was' or 'were' and the other the meaning 'became', as in the following sentence:—

SG *jārān nāsākh bū pāshī dū māng chāk bū*
 formerly he was ill, but after two months became well

where the first *bū* signifies 'was' and the second *bū* 'became'. Examples—

na jhū būm na musarmāna
 nor Jew was I nor Mussulman

haf sad khulām mīn habūn

I had seven hundred servants, lit. 'there were seven
 hundred servants to me'

Khosrū o Mahmūd o Farhād, har sī shāzda būn

Khosru and Farhad and Mahmud, all three were
 princes

har chī haistr habūna birrīn

they took all the mules there were

Besides the ordinary signification of the preterite it may also stand for the perfect in describing an action which has just occurred, as in the following example:—

SG *har īsta sūār bū* he has just mounted, lit. 'just
 now a rider he became'

This use, which would appear to be incorrect grammatically, is common to Persian also, which makes free use of the form. The NG, however, does not appear to employ it to such an extent as does the SG.

(e) Perfect

Examples of the use of the perfect, the one form of which expresses both the perfect of the verb 'to be' and of the verb 'to become'—

- NG *Kerhî o Ahmî būina* Karhî and Ahmad have been
nāwî kasikî tûna bûn there has not been the name
 of anyone
nāsākham būa I have been ill (SG)
hashtîa wîhishkabûn, his bones dried up and had
bûna vnkā dāra become like wood
sāla haftā tamām seventy years have been
būya finished
 SG *hîzum î mutbakh sūoz* the wood within the grate
būa has been burnt

It will be noticed that the perfect is used in instances where the preterite would often be used in English, as in the first two examples, which are taken from a story which relates events which might in English well be in the preterite. This use of the perfect is governed by no regular rule, and must be learned by inspection. The SG makes some certain slight modifications in the sentence which indicate whether the word used is part of the verb 'to be' or part of the verb 'to become', and the following examples may serve to illustrate to a certain extent this idiom.

If we say *jārān shāraka gāorā būa*, the meaning is 'once the town has been a big one', but if we put the word *jārān* in the definite singular and say *jāreka shār gāorā būa*, the meaning is properly 'it is a long time that the town has become a big one', though this rule is not absolute. In the word *jār* and its inflections we have the reason for the different interpretations of the verb. The word *jārān* denotes a definitely past time, and since the action of becoming denotes a progression or duration of time, it is obvious that the verb 'to become' is not that which is intended by *būa*, but a word which will agree in sense with *jārān*, which word is *būa*, 'has been.' *Jāreka*, meaning

'a long time', also has the meaning 'since a long time', and with this meaning it is possible to imagine the progression of the action of becoming great, wherefore the interpretation of the word *būa* as 'has become' is logical.

In Sina (Ardalan) and occasionally in Sulaimānia (Southern Turkish Kurdistan) the form is encountered which inserts a *g* to strengthen the word, making *būgūma* for *būma*, *būgūta* for *būta*, etc.

(f) *Pluperfect*

This form, though met with in poetry, will seldom be encountered in colloquial language, its duties being performed to a great extent by the perfect itself.

(g) *Subjunctive and Optative*

Examples of the use of subjunctive—

- SG *hagar sātî labîrim chû hailakî zhāmî izhdar bim*
 if I should forget for an hour, may I be slain with
 a dragon's wound

khwash bî shālā May it be pleasant, God willing

- NG *zhibo bchukîdî Kurmānjān, wakî la Qur'an khalās*
bin, lāzima la sawādî chāf nās bin

For Kurdish children, what time they may have learned the Qur'an it is necessary that they be acquainted with writing.¹

(h) *Conditional*

Examples of the use of the conditional—

- SG *hagar bîba darrûim* if it be possible, I will go
 SG *diyār bûyā, bāsha* if it be visible, it is well
genjtira kî rrash bûiān it is better that they be black

¹ From the *Nobhār* of Ahmadi Khanī Hakkārī (see Introduction).

(i) *Future*

With the exception of the form *bibim*, *dabimawa*, etc., all those quoted are the same as those of the present indicative of the verb 'to become', which, as has been already remarked, performs the duties of future for both verbs.

(j) *The imperative* is used after the object or subject, as—

hājiz maba, jānū do not be downcast, my soul
wāndā baī, bāohiz begone, rascal! (lit. be lost)
la sarhaditān hūoshyār bin be alert for your frontiers

THE REGULAR VERB

All verbs have, as the sign of the infinitive, one of the syllables *in*, *ān*, *tin*, or *din* terminally, as—

<i>bhistin</i>	to hear	<i>inān</i>	to bring
<i>kawtin</i>	to fall	<i>kūtiān</i>	to pound
<i>gūrin</i>	to change	<i>arwaitin</i>	to throw
<i>bzhairdin</i>	to choose	<i>kuliān</i>	to boil

CLASS I: THE SIMPLE REGULAR VERB OF THE SOUTHERN GROUP

Infinitive

kawtin, to fall

Present Indicative

I fall, etc.

(1)	(2)
<i>dakarwan</i>	<i>akarwan</i>
<i>dakawī</i>	<i>akawī</i>
<i>dakarwa</i>	<i>akarwa</i> or <i>akawit</i>
<i>dakarwin</i>	<i>akarwin</i>
<i>dakarwin</i>	<i>akarwin</i>
<i>dakarwin</i>	<i>akarwin</i>

The present indicative has, as well as its own particular signification, the meaning of the future tense, much as in English we say 'I go to-morrow', meaning 'I shall go to-morrow'. Examples—

pāshī dakawa it will fall at last
hūoshyār bī dakawī be careful, thou wilt fall

The negative sense is formed by dropping the *da* or *a*, which are the signs of the present indicative, and substituting *nā*—

dizī daka, hamma chishtek bi dasī nākarwa
 he is a thief, but nothing falls to his hand

Preterite

I fell, etc.

(1)	(2)	(3)
<i>kawtm</i>	<i>kawtim</i>	<i>-m kawt</i>
<i>kawtī</i>	<i>kawtit</i>	<i>-t kawt</i>
<i>kawt</i>	<i>kawtī</i>	<i>-ī kawt</i>
<i>kawtin</i>	<i>kawtimān</i>	<i>-mān kawt</i>
<i>kawtīn</i>	<i>kawttān</i>	<i>-tān kawt</i>
<i>kawtīn</i>	<i>kawtiān</i>	<i>-yān kawt</i>

Negative

nakarwm, etc. *nakarwīm*, etc. *nam kawt*, etc.

The form (2) is, more correctly speaking, a form appertaining to extreme Southern Kurdish and the Lurish forms, but it is used among the tribes in the neighbourhood of Sulaimānia who speak the Kurmānji language.

The third form is a slight variation on the use of the NG which will be treated of later, and is the purest Kurmānji form. It will be noticed, however, that a word is required

to precede the verb in form (3), and in any case where this does not occur it is of course essential to use form (1), and their respective use is best seen from the examples below (preterite forms in Roman characters)—

hātim lasarī mildā, pīaoekm dī, sawārī haister bū, tfenkm pūrr kird, khanjarim kishīwa, wa bihawālm ferī bisarī, dām khistī la ard, küzhtmī.

I came to the pass, and saw a man, he was riding a mule, I loaded my gun, and I had drawn my knife, and with a cry I leaped upon him, I threw him to the earth, I killed him.

In the above example the words *hātim* and *küzhtm* are unsupported by any other words upon which they may depend for the completion of the description of the action, and thus with a succession of preterite forms independent of phrases to amplify the narrative, form (1) would be used, as—

chūm o gaishtm o dīm o nānm khwārd, o hātim

I went, and arrived, and saw, and ate my meal, and returned.

The fourth preterite form, since it has an object to amplify the narrative, can take the form (3) and does so.

Imperfect

I used to fall, etc.

(1)	(2)	(3)
<i>dam kawt</i>	<i>kawtiām</i>	<i>makawt</i>
<i>dat kawt</i>	<i>kawtiāit</i>	<i>atkawt</i>
<i>daī kawt</i>	<i>kawtiā</i>	<i>ikawt</i>
<i>damān kawt</i>	<i>kawtiāin</i> or <i>kawtiāimin</i>	<i>imānkawt</i>
<i>datān kawt</i>	<i>kawtiāin</i> or <i>kawtiāitin</i>	<i>itānkawt</i>
<i>dayān kawt</i>	<i>kawtiān</i>	<i>yānkawt</i>

The imperfect in Kurmānjī does not confine itself strictly to the expression of an habitual past action, but allows itself great latitude in its use. This latitude is upon exactly the same lines as followed by the imperfect in Persian, and the best description of the tense is found in the following: 'The imperfect is used to denote actions which are not real but only supposed' (subjunctive), example—

شما میاومیدید would you have come?

اگر باران میامد خیلی بدمیگذشت¹

The sentences would read in SG (1) *dat hāt* (2) *hagar bārī bū, zūr nāchāk bū*. Here we have a more correct use than the Persian, for where Persian uses an imperfect form in می Kurdish uses the pluperfect in its *bārī bū*, but the imperfect میامدید of the Persian is translated exactly by the *dat hāt* of the Kurdish 'would you have come?'

Comparing again Persian, 'if I had known I should have gone,' SG *hagaramizānī, damchū* or Kermānshāhi *hagar zānīsīām, chīām*.

The imperfect is also used in its own sense whenever necessary, as—

<i>jārān damrūi</i>	}	I used to go
<i>jārānm rūi</i>		
<i>har rū dahāt o dachū</i>		he used to come and go every day
<i>har rū jarekī kawt</i>		it used to fall every day

Negative

(1) and (3) *namkawt*, etc. (2) *nakawtiām*

¹ Rosen, *Persian Grammar*, p. 43.

Perfect

I have fallen, etc.

(1)	(2)	(3)
<i>kawtuma</i>	<i>dam kawtarwa</i>	<i>am kawtarwa</i>
<i>kawtula</i>	<i>dat kawtarwa</i>	<i>at kawtarwa</i>
<i>kawtua</i>	<i>dai kawtarwa</i>	<i>ī kawtarwa</i>
<i>kawtuna</i>	<i>damān kawtarwa</i>	<i>mān kawtarwa</i>
<i>kawtuna</i>	<i>datān kawtarwa</i>	<i>tān kawtarwa</i>
<i>kawtuna</i>	<i>dayān kawtarwa</i>	<i>yān kawtarwa</i>

Examples—

chwār jār la haspam kawtarwa

I have fallen three times from my horse

*halqa halqa zilfi hāori qubhai wa naorās kawtarwa*ring by ring the tresses of the heavens' clouds have
fallen in the midst

It will be noticed that here a singular is apparently used to agree with a plural noun, but as *hāor*, 'clouds,' may be considered as a collective noun it is not incorrect, although the verb does not always agree with its subject in number (see Part II)

pai kutuma I have said to him

The perfect may be used where it would appear that the preterite should occur, as in the example quoted under the heading of preterite in *khanjarm kishūwa*. This use follows no rule and is optional.

The Perfect in rā

In Sulaimānia and the Southern Mukri a number of verbs form the past participle (and from it the perfect) with a final *rā*, as *nwīsrā*, written, and *chūrā*, gone, and others.

The regular perfect from these forms would be *nwīsrām* and *chūrām*, but in the second case the perfect would be *chūmrā*, the pronominal particle being placed between the root of the verb and the sign of the past participle for euphony. We may then have—

<i>chūmrā</i>	<i>nwīsrām</i>
<i>chūtrā</i>	<i>nwīsrāt</i>
<i>chūrā</i>	<i>nwīsrā</i>
<i>chūmānrā</i>	<i>nwīsrān</i>
<i>chūtānrā</i>	<i>nwīsrān</i>
<i>chūyānrā</i>	<i>nwīsrān</i>

The general rule for this formation is that whenever the root of the verb ends in a vowel the pronominal particle precedes the sign of the past participle, and when the root ends in a consonant the pronominal particle follows the sign of the past participle. Where the root of the verb ends in a vowel, necessitating insertion of the pronominal article, the extended form of the affixial pronoun is generally used, as seen in *chūmrā*, etc. A few verbs form their past participles and perfects in both this and the manner first quoted, one of which is the verb *chūn* above cited, which has an ordinary perfect in *chūma*, *dam chūwa*, etc.

Pluperfect

I had fallen, etc., lit. 'I was fallen'

(1)	(2)	(3)	(4)
<i>am kawtūwa</i>	<i>kawtū būm</i>	<i>dam kawtūwa</i>	<i>kawtūm</i>
<i>at kawtūwa</i>	<i>kawtū bū</i>	<i>dat kawtūwa</i>	<i>kawtūt</i>
<i>ī kawtūwa</i>	<i>kawtū bū</i>	<i>dai kawtūwa</i>	<i>kawtūwa</i>
<i>mān kawtūwa</i>	<i>kawtū būn</i>	<i>damān kawtūwa</i>	<i>kawtūna</i>
<i>tān kawtūwa</i>	<i>kawtū būn</i>	<i>datān kawtūwa</i>	<i>kawtūna</i>
<i>yān kawtūwa</i>	<i>kawtū būn</i>	<i>dayān kawtūwa</i>	<i>kawtūna</i>

The use of these four forms is quite optional; the first three are more generally used in the northern portion of the SG district and the last in the south of it.

Sulaimānia—

meskīnim o bo khwolī hatr nekīkī hātūm bo būnawa

hātūm (local song)

I am poor, and for a sweet-smelling earth had I come
to her, for the smell of it I had come

la saridām kawtūwa I had fallen upon him

Future

I shall fall, etc.

(1)	(2)	(3)
<i>dakawam</i>	<i>dakawmawa</i>	<i>dābī bikawam</i>
<i>dakawī</i>	<i>dakawtarwa</i>	<i>dābī bikawī</i>
<i>dakawa</i>	<i>dakawtarwa</i>	<i>dābī bikawa</i>
<i>dakawin</i>	<i>dakawnawa</i>	<i>dābī bikawin</i>
do.	do.	do.
do.	do.	do.

The use of the future is exactly as in English and has no idiomatic use. The SG sometimes uses the NG form of the future, which is the same as the first form quoted but without the prefix *da*. The second form is very common in Sulaimānia and the surrounding districts, while the third is an emphatic form which is not very often employed, having the meaning 'I certainly shall . . .' This third form is a combination of the future indicative of the verb 'to become' and the conditional of the main verb, meaning in detail 'it will happen that I . . .', whence its emphatic signification.

Conditional

As with Persian, the conditional mood is considered to be formed by the prefix *agar*, 'if' (*hagar*), to the preterite, either form (1) or form (3), as follows:—

If I should fall

(1)	(2)
<i>hagar kawtm</i>	<i>hagarm kawt</i>
<i>hagar kawtī</i>	<i>hagarit kawt</i>
<i>hagar kawt</i>	<i>hagarī kawt</i>
<i>hagar kawtin</i>	<i>hagarmān kawt</i>
<i>hagar kawtīn</i>	<i>hagartān kawt</i>
<i>hagar kawtīn</i>	<i>hagarīān kawt</i>

The future conditional is formed with the perfect tense, as—

(1)	(2)
<i>hagar kawtima</i> , etc.	<i>hagaram kawtawa</i> , etc.

Strictly speaking, then, the Kurmānjī cannot be said to have any real conditional mood.

Subjunctive and Optative

Present

I may fall, etc.

(1)	(2)
<i>ki bikawam</i>	<i>ki kawam</i>
<i>ki bēkawī</i>	<i>ki kawī</i>
<i>ki bikawa</i>	<i>ki kawa</i>
<i>ki bikawin</i>	<i>ki kawin</i>
<i>ki bēkawin</i>	<i>ki kawin</i>
<i>ki bikawin</i>	<i>ki kawin</i>

Past

<i>bim kawtawa</i>	<i>bimān kawtawa</i>
<i>bit kawtawa</i>	<i>bitān kawtawa</i>
<i>bī kawtawa</i>	<i>bīān kawtawa</i>

For the present tense of the subjunctive another form exists in such verbs as permit of it without producing an ill-sounding word, which is but the form (2) of the future with the particle *ki* and *bi* or *bē* or *bī* instead of *da*.

haz dakam baitawa I desire that he may come

In the verb under consideration, however, the word *bikawawa* is very clumsy, and its use would be avoided owing to the junction of the weak consonant *w* and the short vowels. In such words as *baimawa*, *bikhamawa*, etc., the use is perfectly euphonious. Examples—

<i>aī ki bichim !</i>	oh that I might go !
<i>baizha baitawa</i>	tell him to come (lit. tell him that he come)
<i>bailm birrūa ?</i>	may I tell him that he may go ?
<i>bida bikhwan</i>	give me that I may eat
<i>wā kird ki bim kawtawa</i>	he did so that I might fall

Imperative

This is formed of the root of the verb, with or without the prefix *bī*, the prefix usually being omitted with compound verbs only. For the simple verb the form is

<i>bikaw</i>	fall (thou)
<i>bikawin</i>	fall (you)

A very general use is also with *da* prefixed to *bī*, as

dabikawa, *dabikawin*

With the first form the negative is

nākawa, *nākawin*, or *makawa*, *makawin*

and with the second

dānākawa, *dānākawin*, or *dāmakawa*, *dāmakawin*

Participle Past

The participle past is formed from the root with the addition of *ū* or *ī*, as *kawtū*, *kawī*, or in some cases of

rā, as: *kīshrā*, 'drawn,' *kūzhrā*, 'killed,' *nwisrā*, 'written,' *kūtrā*, 'pounded.'

This form is not met with outside the middle and southern Kurmānjī.

Particle Present

This part of the verb, used only as a verbal noun, is very seldom encountered and is formed by the addition of *ī* to the root, as, *kewī*, 'one who falls.'

A second form exists, also a verbal noun, which has the value of the present participle in final *-ān*, as *mīrān*, 'dying,' *rūān*, 'going, current.'

CLASS II: THE REGULAR VERB OF THE NORTHERN GROUP

Infinitive

kewtin or *ketin*, to fall

It will be well while perusing the forms of the NG to keep those of the SG in view, for though there are considerable differences, it will be seen that in the main they agree in at least one form for each tense.

Present Indicative

I fall

(1)	(2)
<i>az dikewim</i>	<i>az dikewima</i> , <i>dikewina</i> (Erzerūm)
<i>ta dikewī</i>	<i>ta dikewita</i>
<i>aw dikewa</i> , <i>dikewī</i> , <i>dikewitin</i>	<i>aw dikewina</i>
<i>am dikewin</i>	<i>am dikewina</i>
<i>hūn dikewin</i>	<i>hūn dikewina</i>
<i>vān dikewin</i>	<i>vān dikewina</i>

Examples—

waku du gūr jawānī like two young wolves they
dikewina nāwī fall in the midst
wa dikewina rā qishlāghī and falls to the road to the
summer lands
zhe sarā mālī dikewin and they fall from the roof
khwāra to the ground

Preterite

I fell, etc.

(1)	(2)	(3)
<i>min, ma, az kewt, ket</i>	<i>kewtīm, ketīm</i>	<i>az ketima, ketina</i>
<i>ta kewt, ket</i>	<i>kewtī, ketī</i>	<i>ta ketina, ketita</i>
<i>aw kewt, ket</i>	<i>kewt, ket</i>	<i>aw ketia</i>
<i>am kewt, ket</i>	<i>kewtīn, ketīn</i>	<i>am ketina</i>
<i>hūn kewt, ket</i>	<i>kewtīn, ketīn</i>	<i>hūn ketina</i>
<i>vān kewt, ket</i>	<i>kewtīn, ketīn</i>	<i>vān ketina</i>

Forms (1) and (2) are the pure preterite form and are most generally encountered among the eastern of the northern dialects, while form (3) will be met with in the central and western dialects of the NG.

Examples—

tu bider ketī thou falledst outside (thou wert evicted)
wa drū wa iftirān ketina and they fell to lying and slandering
wa le pishlā āila Gesā ketīa and he fell in pursuit of the relations of Gesa
chār 'unsurān chār tabi'atān four elements are there, and
ar aw bīmizānī wīk ketīn four natures, if they fell in their proper stations

As in the SG the preterite will be found to be used in place of the perfect, as—

dīsā aida, wa nekī qurbān once more it is the festival
kat and it is come near to the Sacrifice (fallen near to . . .)

dilbanddā ma zilfakāi kaftī a lock of my beloved in
kamān a bow fell

(In some of the dialects of the NG, notably that of Jazīra and the surroundings, the correct and original form *kaftin* is found.)

Imperfect

I used to fall, I was falling, etc.

(1)	(2)	(3)
<i>ma daket</i>	<i>az katimāwa</i>	<i>daketim, daketima</i>
<i>ta daket</i>	<i>ta katitāwa</i>	<i>daketit, daketita</i>
<i>aw daket</i>	<i>aw kalāwa</i>	<i>daketia</i>
<i>am daket</i>	<i>am katināwa</i>	<i>daketin, daketina</i>
<i>hūn daket</i>	<i>hūn katināwa</i>	<i>daketin, daketina</i>
<i>vān daket</i>	<i>vān katināwa</i>	<i>daketin, daketina</i>

Examples—

bi qunāghī daketina they were coming to a stage
aw harrū zhe sarī khainā every day he used to fall from
daket the roof

The first form is the purest and is used in the north-eastern of the NG dialects, the second in the west of the Hakkārī country, and the third is very general in the western portion of the NG generally and also in the Hakkārī and south.

The forms above quoted may be met with as *dekewt*, *dekeft*, etc., according to the pronunciation adopted locally, and this applies to all parts of the verb, as has already been seen in the preterite.

Perfect

I have (am) fallen, etc.

(1)	(2)
<i>ma</i> or <i>min ketiā</i>	<i>az ketima</i>
<i>ta ketiā</i>	<i>ta ketita</i>
<i>aw ketiā</i>	<i>aw ketia</i>
<i>am ketiā</i>	<i>am ketina</i>
<i>hūn ketiā</i>	<i>hūn ketina</i>
<i>vān ketiā</i>	<i>vān ketina</i>

Examples—

az la ishqdā pai ta kotī I from love of thee am fallen,
ketima miserable, at thy feet
wa ketina paidā haspī and they have fallen at the
 feet of his horse

The perfect will be found frequently used for the preterite, as—

zhe chiāi hātina khwārī they came down from the
 mountains

In such case the context will indicate whether the verb is used in the preterite or perfect sense, and this use will be found most generally in the dialects of Erzerūm and the surroundings.

Pluperfect

I had fallen, etc.

(1)	(2)
<i>min, ma, az ketī bū</i>	<i>az ketūna</i>
<i>ta ketī bū</i>	<i>ta ketūna</i>
<i>aw ketī bū</i>	<i>aw ketūna</i>
<i>am ketī bū</i>	<i>am ketūna</i>
<i>hūn ketī bū</i>	<i>hūn ketūna</i>
<i>vān ketī bū</i>	<i>vān ketūna</i>

Examples—

am awrū chār jār zhe that day we had fallen four
haspānī khwā ketī bū times from our horses
dī Maimū ketī bū so Muhammad had fallen
pāshī Zilānlī ketūna after that the Zilanlu had
 fallen

Conditional

If I should fall, etc.

(1)	(2)
<i>ek kewim</i>	<i>ek kewtim</i>
<i>ek kewit</i>	<i>ek kewtī</i>
<i>ek kewī</i>	<i>ek kewt</i>
<i>ek kewin</i>	<i>ek kewtin</i>
<i>ek kewin</i>	<i>ek kewtin</i>
<i>ek kewin</i>	<i>ek kewtin</i>

The conditional in its correct form (1) will seldom be encountered, and when met with will be seen in form (2), which as in SG is but an adaptation of the preterite to meet the needs of the conditional, and examples of its use are not very common. Examples—

ek tu dā zhwī if thou give of them
ek az harrim if I go
ek vān kewin if they fall

Subjunctive

I may fall, etc.

(1)	(2)
<i>kewim</i>	<i>bikewim</i>
<i>kewit</i>	<i>bikewi</i>
<i>kewa</i>	<i>bikewa</i>
<i>kewin</i>	<i>bikewin</i>
<i>kewin</i>	<i>bikewin</i>
<i>kewin</i>	<i>bikewin</i>

Examples—

<i>wa ki talaf nākewin</i>	that they may not fall aside
<i>gishk harra nāv dishmenā</i>	they may all go and fall
<i>kewa gishk bimerra</i>	among the enemy, and may all die
<i>kāsh bikewa bimerra</i>	may he fall and die
<i>baizha bichā</i>	tell him to go

Subjunctive Past

I might fall, etc.

<i>biketim</i>	<i>biketin</i>
<i>biketī</i>	<i>biketin</i>
<i>biketa</i>	<i>biketin</i>

Example—

*amirī dā ki lashundā dizān biketin*he gave the word that they might fall in pursuit of
the robbers*Future*

I shall fall, etc.

(1)	(2)	(3)
<i>kewam</i>	<i>dibikewim</i>	<i>bikewim</i>
<i>kewī</i>	<i>dibikewī</i>	<i>bikewī</i>
<i>kewa, kewit</i>	<i>dibikewa</i>	<i>bikewa</i>
<i>kewin</i>	<i>dibikewin</i>	<i>bikewin</i>
<i>kewin</i>	<i>dibikewin</i>	<i>bikewin</i>
<i>kewin</i>	<i>dibikewin</i>	<i>bikewin</i>

In form (2) we encounter the same use as in the SG in the use of part of the verb 'to become' to form the future tense, but the first form will be found to be more generally used. Examples—

<i>ek whā bikem pāshī kewim</i>	if I do thus I shall fall
<i>stāka dizān hātin lasarī ta</i>	when the robbers come
<i>kewin</i>	they will fall upon thee
<i>dilem dibikewa khwāra</i>	my heart will fall

Imperative

Fall

(1)	(2)
<i>bikewa</i>	<i>dabikewa</i>
<i>bikewin</i>	<i>dabikewin</i>

In the second form the prefix *dā* may be separated from the rest of the word, as in the following example :—

gu dā tū bizānī jihīmīna na jihūtūa

he said, know that it is my place, not yours

*Participle Present*Falling, *kewī*

This form is very seldom seen.

*Participle Past*Fallen, *ketīa, kewtī*

The second form is very frequently met with in NG with the meaning 'wretched', 'miserable', and in that form seldom has any other meaning, the first form being generally used to signify the pure past participle.

zhe sardā ketīa khwārī fallen from above

For the purpose of more facile comparison the verb of the SG is here tabulated side by side with that of the NG.

Infinitive

To fall

NG	SG
<i>ketin, katin, kewtin, kaftin</i>	<i>kawtin</i>

Present Indicative			
NG		SG	
<i>dikewim</i>	<i>dikewima</i>	<i>dakawam</i>	<i>akawam</i>
<i>dikewî</i>	<i>dikewita</i>	<i>dakawî</i>	<i>akawî</i>
<i>dikewa, dikewî</i>	<i>dikewina</i>	<i>dakawa</i>	<i>akawa, akawî</i>
<i>dikewin</i>	do.	<i>dakawin</i>	<i>akawin</i>
do.	do.	do.	do.
do.	do.	do.	do.

Preterite			
NG		SG	
<i>kewt, ket</i>	<i>kewtin, ketin</i>	<i>ketima</i>	
do.	<i>kewtî, ketî</i>	<i>ketîna, ketîla</i>	<i>-m kewt</i>
do.	<i>kewt, ket</i>	<i>ketîa</i>	<i>-t kewt</i>
do.	<i>kewtin, ketin</i>	<i>ketina</i>	<i>-î kewt</i>
do.	do.	do.	<i>-mân kewt</i>
do.	do.	do.	<i>-tân kewt</i>
			<i>-yân kewt</i>

Imperfect			
NG		SG	
<i>daket</i>	<i>katinawa</i>	<i>daketim, daketima</i>	<i>dam kewt</i>
do.	<i>katiawa</i>	<i>daketî, daketîa</i>	<i>dat kewt</i>
do.	<i>katava</i>	<i>daketia</i>	<i>dai kewt</i>
do.	<i>katinawa</i>	<i>daketin, daketina</i>	<i>damân kewt</i>
do.	do.	do.	<i>datân kewt</i>
do.	do.	do.	<i>dayân kewt</i>

Perfect			
NG		SG	
<i>ketia</i>	<i>ketima</i>	<i>kawtuma</i>	<i>makewt</i>
do.	<i>ketita</i>	<i>kawtuta</i>	<i>atkarwt</i>
do.	<i>ketia</i>	<i>kawtua</i>	<i>îkarwt</i>
do.	<i>ketina</i>	<i>kawtuna</i>	<i>imânkarwt</i>
do.	do.	do.	<i>îlânkarwt</i>
do.	do.	do.	<i>yânkarwt</i>

		Pluperfect	
		NG	SG
ketî bu	ketûna	am kawtûwa	kawtû bûm
do.	do.	at	do. bû
do.	do.	î	do. bû
do.	do.	mân	do. bûn
do.	do.	tân	do. bûn
do.	do.	yân	do. bûn
		Future	
		NG	SG
kerwam	bikewim	dikewim	dakewam
kerwî	bikewî	dibikewî	dakewî
kerwî, kawî	bikewa	dibikewa	dakewa
kerwin	bikewin	dibikewin	dakewin
do.	do.	do.	do.
do.	do.	do.	do.
		Pluperfect	
		NG	SG
dam kawtûwa	kawtûm	dat	do.
do.	do.	dai	do.
do.	do.	damân	do.
do.	do.	datân	do.
do.	do.	dayân	do.
		Future	
		NG	SG
dakewam	dabî bikewam	dakewam	dabî bikewam
dakewî	dabî bikewî	dakewî	dabî bikewî
dakewa	dabî bikewa	dakewa	dabî bikewa
dakewin	dabî bikewin	dakewin	dabî bikewin
do.	do.	do.	do.
do.	do.	do.	do.

		Conditional	
		NG	SG
ek kewim	ek kewtim	hagar kawtim	hagarm kawt
ek kewit	ek kewtî	hagar kawtî	hagarit kawt
ek kewî	ek kewt	hagar kawt	hagari kawt
ek kewin	ek kewtin	hagar kawtin	hagarmân k awt
do.	do.	do. do.	hagartân kawt
do.	do.	do. do.	hagariân kawt
		Subjunctive	
		NG	SG
kewim	bikewim	ki bikawam	ki kawam
kewit	bikewî	ki bikawî	ki kawî
kewa	bikewa	ki bikawa	ki kawa
kewin	bikewin	ki bikawin	ki kawin
do.	do.	do.	do.
do.	do.	do.	do.
		Subjunctive Past	
		NG	SG
bikatim	bim kawtawa	bim	kawtawa
bikatî	bit do.	bit	do.
bikata	bi do.	bi	do.
bikatin	bimân do.	bimân	do.
do.	bitân do.	bitân	do.
do.	biyân do.	biyân	do.
		Imperative	
		NG	SG
bikawa	dabikewa	bikaw	dâbikawa
bikewin	dabikewin	bikawin	dâbikawin
		Participle Present	
		NG	SG
kewî	kawî	kawî	

Participle Past	
NG	SG
<i>ketîa, kaotî</i>	<i>kawtû, kawtî, kawtrâ</i>

CLASS III: THE REGULAR COMPOUND VERB

Kurdish generally uses a number of one-syllabled words to form compound verbs, some of which are as follows, and which give certain modifications to the meaning of the verb with which they occur. The commonest are—

- dâ, rû*, with the sense of 'down'.
- lai*, with the sense of 'flattening', 'breaking'.
- hal, bar, wa, war*, with the sense of 'up', 'over', 'again', 'back', 'off'.
- wa*, with the sense of 'open'.
- râ, rrâ*, with the sense of 'stopping', 'stilling', 'up', 'on'.
- der*, with the sense of 'out'.
- taî*, with the sense of 'in', 'with', 'to'.
- awa*, with the sense of 'open', 'out' (SG only).

Common examples of the use of these and others are—

<i>bar dâ</i>	to give up, re-	<i>lai khûrîn</i>	to blame
	linquish	<i>hal stân</i>	to rise (SG)
<i>bar khestin</i>	to cover, fold	<i>hal girrîn</i>	to lift up
<i>dâ nishtin</i>	to sit down (SG)	<i>hal gariân</i>	to return
<i>dâ niân</i>	to place	<i>hal bzhârdin</i>	to pick out
<i>dâ khestin</i>	to cast down,	<i>hal farrîn</i>	to leap high
	take off	<i>rrâ kirdin</i>	to runaway (SG)
<i>dâ girtin</i>	to surround	<i>rrâ wussân</i> ¹	to halt
<i>lai dâ</i>	to strike hard	<i>rrâ farrîn</i>	to fly away
<i>lai khestin</i>	to beat, hammer	<i>rrâ wushîn</i>	to cause to roll
<i>lai kirdin</i>	to squeeze (SG)		(SG)

¹ This verb is doubly compound, being *rrâ-wa-sân* or *stân*, and in other dialects (particularly Kermânshâhi) the prefix *rrâ* is not used.

<i>rrâ bûn</i>	to rise, exceed	<i>wâ khestin</i>	to light
<i>rrâ ketin</i>	to lie down	<i>wa reshîân</i>	to vomit
<i>wa gariân</i>	to turn back	<i>wa shârdin</i>	to hide, preserve
<i>wa hâtin</i>	to come back	<i>wa kirin</i>	to open (NG)
<i>rû hishtin</i>	to throw on, get	<i>war girtin</i>	to take back
	under way	<i>war ânîn</i>	to wrap up, place
<i>rû nishtin</i>	to sit down (NG)		within
<i>rû khestin</i>	to throw down	<i>war gariân</i>	to turn back
<i>dar hainân</i>	(SG)	<i>taî kirrîn</i>	to pour into, fill
<i>dar ânîn</i>	to extract,	<i>taî gaishtin</i>	to understand
	separate (NG)		(SG)
<i>dar hâtin</i>	to emerge	<i>taî khestin</i>	to cast into
<i>dar kirrîn</i>	to evict	<i>taî dâ</i>	to fill
<i>hiw khestin</i>	to collect, throw	<i>shârdenawa</i>	to choose
	together	<i>kirdnawa</i>	to open

The affix *awa* is used only in the Mukri, Hamawand, Rawandiz, and South Mukri dialects, while all the prefixes are common to all Kurmânjî. There are, however, a few differences in the form of conjugation of the compound verbs in SG and NG which are shown below. As the student will recognize the parts of the tense by seeing the 1st person singular, that person alone is quoted for each tense.

The NG uses three forms in certain parts of the verb—

- (1) Where *da* is part of the formative of the tense it is omitted in the compound verb.
- (2) Where *da* is part of the formative of the tense it precedes the verbal qualificative particle.
- (3) Where *da* is part of the formative of the tense it retains its normal position.

There is no rule governing this usage.

In the SG rules (1) and (3) will be found to be prevalent,

but rule (1) will be found to be more general. In both cases the imperative loses the prefixial *bî*.

For purposes of comparison three verbs are quoted here—

Infinitives

NG *tai kirrin*, to pour into; *der khestin*, to take off;
wa kirrin, to open.

SG *tai kirdin*, to pour into; *der khestin*, to take off.

Present Indicative

NG *az tai kem*, *az diderkhem*, *az wa dikem*.

SG *min tai kam*, *tai akam*, *tai dakam*, *min der khem*.

Negative

NG *az tai nākem*, *az nāderkhem*, *az wa nākem*.

SG *min tai nākem*, *der nākhem*.

Preterite

NG *az tai kir*, *az der khest*, *az wa kir*.

SG *min tai kirdm*, *taim kird*, *der khestim*, *derm khest*.

Imperfect

NG *az tai dikir*, *az diderkhest*, *az wa dikir*.

SG *min tai makird*, *min der makhest*.

Perfect

NG *az tai kirā*, *az der khestā*, *az wa kirā*.

SG *min taim kirdawa*, *min derm khestawa*.

Pluperfect

NG *az tai kirī bū*, *az der khestūna*, or *khestī bū*, *az wa kirī bū*.

SG *min taim kirdūwa*, or *tai kirdū būm*, *min der khestūma*, or *khestū būm*.

Future

NG *az tai kem*, or *bikem*, *az der khenim*, *az wa kem*.

SG *min tai kemawa*, *min der khemawa*.

In the conditional and subjunctive, as the prefix *da* is not used, the verbal prefixes *tai*, *der*, etc., are used as words preceding the verb, and do not alter its construction in any way. The pronoun, however, precedes the verbal prefix.

Imperative

NG *tai ka*, *der kha*, *wa kir*, or *wa ka*.

SG *tai ka*, *der kha*.

The following table of most of the qualified verbs shows the usual treatment of the present indicative, and is quoted at length, as no rule governs the usage of the particle *da*.

Verbs are marked with NG or SG according to their use, and those unmarked are common to both sections of the language.

INFINITIVE		PRES. INDIC.	GROUP
<i>bar āwītīn</i>	to slip, fail, happen	<i>bar dirwaizhim</i>	NG
<i>bar khestin</i>	to cover	<i>bar dikhem</i> ,	
		<i>dikhenm</i>	NG
<i>bar dān</i>	to leave go, abandon	<i>bar dem, didem</i>	NG
		<i>bar iam</i>	SG
<i>bar ainān</i>	to take away	<i>bar ainim</i>	
<i>bar girtin</i>	to raise	<i>bar digirrim</i>	NG
<i>dā chikāndin</i>	to plant	<i>dā dachikānim</i>	NG
<i>dā chiaīnin</i>	to plant	<i>dā chiāinim</i>	SG
<i>dā dān</i>	to close	<i>dā didim</i>	NG
<i>dā raitin</i>	to pour out	<i>dā diraisim</i>	NG
<i>dā rishānin</i>	to pour out	<i>dā rishainim</i>	SG
<i>dā ketin</i>	to fall down	<i>dā kewim</i>	NG
<i>dā kawtin</i>	to fall down	<i>dā kawim</i>	SG
<i>dā girtin</i>	to surround	<i>dā girrim</i>	
<i>dā nān</i>	to put down	<i>dā dīnim</i>	NG
<i>dā nān</i>	to put down	<i>dā īnim</i>	SG

INFINITIVE		PRES. INDIC.	GROUP
<i>dā liqîn</i>	to be hanging	<i>dā liqim</i>	NG
<i>dā liqāndin</i>	to hang	<i>dā liqînim</i>	NG
<i>dā weshîn</i>	to tumble	<i>dā weshim</i>	NG
<i>dā āgerstāndin</i>	to set light to	<i>dā āgersîainim</i>	SG
<i>dā weshāndin</i>	to throw, cast	<i>dā weshînim</i>	
<i>dā hâtin</i>	to come back	<i>dā taim</i>	
<i>dā khaftin</i>	to lie down	<i>dā khawam</i>	SG
<i>dā nishtin</i>	to sit down	<i>da nishim</i>	SG
<i>dā hishtin</i>	to place	<i>dā dhûlim</i>	
<i>dar ānin</i>	to fetch out	<i>didarînim</i>	NG
<i>dar ainān</i>	to fetch out	<i>dar îainim</i>	SG
<i>dar khestin</i>	to separate	<i>didarkhem</i>	NG
<i>dar kewtin</i>	to fall out	<i>dar dikewim</i>	
<i>dar hâtin</i>	to emerge, appear	<i>dar taim</i>	
<i>hal hâtin</i>	to come up, ferment	<i>hal taim</i>	
<i>hal āwîtin</i>	to throw oneself	<i>hal awîzhim</i>	NG
<i>hal ānîn</i>	to rise	<i>hal dînim</i>	NG
<i>hal birrin</i>	to raise	<i>hal dabim</i>	NG
<i>hal birrin</i>	to chop up	<i>hal dabirrim</i>	SG
<i>hal birdin</i>	to raise	<i>hal dabim</i>	SG
<i>hal bzhārdin</i>	to select	<i>hal bzhairim</i>	SG
<i>hal bestin</i>	to tie up	<i>hal dabesim</i>	NG
<i>hal parrin</i>	to dance violently	<i>hal parrim</i>	SG
<i>hal kewtin</i>	to happen, light	<i>hal kewim</i>	
<i>hal paskîn</i>	to grip	<i>hal pazim</i>	NG
<i>hal pichāndin</i>	to cause to roll up	<i>hal pichîainim</i>	SG
<i>hal pichîn</i>	to roll up	<i>hal apîchim</i>	SG
<i>hal parrin</i>	to jump	<i>hal dipirrim</i>	NG
<i>hal garriān</i>	to return	<i>hal dagarrim</i>	
<i>hal kishîān</i>	to spread out	<i>hal dkshînn</i>	NG
<i>hal wastin</i>	to suspend	<i>hal awasim</i>	SG
<i>hal girtin</i>	to lift	<i>dal dagirrim</i>	

INFINITIVE		PRES. INDIC.	GROUP
<i>hal takāndin</i>	to shake	<i>hal takîainim</i>	
<i>hal wushāndin</i>	to rase, scatter abroad	<i>hal wushainim</i>	
<i>hal wussān</i>	to halt	<i>hal wussim</i>	NG
<i>hal farrîn</i>	to jump up	<i>hal difarrim</i>	
<i>hal kandin</i>	to uproot utterly	<i>hal dakenim</i>	
<i>lai ānîn</i>	to bring together	<i>lai dhînim</i>	NG
<i>lai hainān</i>	to bring together	<i>lai ainim</i>	SG
<i>lai khestin</i>	to strike	<i>{dilaikhim</i>	NG
		<i>{lai kham</i>	SG
<i>lai khwārîn</i>	to please	<i>lai dakham</i>	
<i>lai khūrîn</i>	to blame	<i>lai dakhwaran</i>	
<i>lai dān</i>	to pulverize	<i>{lai didem</i>	NG
		<i>{lai aiam</i>	SG
<i>lai garîān</i>	to seek	<i>lai garrim</i>	
<i>lai hâtin</i>	to be able, convenient	<i>lai taim</i>	
<i>lai kirrin</i>	to smash	<i>lai dakam</i>	NG
<i>lai kirdin</i>	to smash	<i>lai kam</i>	SG
<i>rrā būn</i>	to arise	<i>rrā dabim</i>	SG
<i>rrā birdin</i>	to pass away, elapse	<i>rrā birdū</i> (has elapsed)	SG
<i>rrā khestin</i>	to spread out	<i>rrā dahkshînim</i>	NG
<i>rrā farrîn</i>	to fly away	<i>rrā aiferrim</i>	SG
<i>rrā zān</i>	to lie down	<i>rrā dizim</i>	NG
<i>rrā wastiān</i>	to pledge, accompany	<i>rrā diwestim</i>	NG
<i>rrā wastin</i>	to stop, remain	<i>rrā wisim</i>	
<i>rrā wussān</i>	to halt, stand	<i>rrā wussim</i>	SG
<i>rrā ketin</i>	to lie down	<i>rrā kewim</i>	
<i>rrā mūsān</i>	to kiss	<i>rrā damûsim</i>	NG
<i>rrā wushāndin</i>	to swing, roll (causative)	<i>rrā wushainim</i>	

INFINITIVE		PRES. INDIC.	GROUP
<i>rrā wuṣhîn</i>	to swing, roll	<i>rrā wuṣhim</i>	
<i>rrā hishtîn</i>	to leap	<i>rrā dhîlîm</i>	NG
<i>rrā girtîn</i>	to maintain	<i>rrā dagîrrîm</i>	
<i>rrā kirdîn</i>	to flee	<i>rrā aikam</i>	SG
<i>rrā hizhândîn</i>	to swing (causative)	<i>rrā hizhainîm</i>	
<i>rû bûn</i>	to fall out	<i>rû debîm</i>	
<i>rû kshândîn</i>	to pull out	<i>rû dshkainîm</i>	NG
<i>rû khestîn</i>	to throw, fall down	<i>rû akham</i>	SG
<i>rû kirrîn</i>	to bury (a thing)	<i>rû dakam</i>	
<i>rû khânîn</i>	to demolish	<i>darûkhhâinîm</i>	SG
<i>rû nishtîn</i>	to sit down	<i>rû nishîm, nîm</i>	NG
<i>rû hishtîn</i>	to get under way	<i>rû hîlîm</i>	SG
<i>tai kirrîn</i>	to pour into	<i>tai kem</i>	NG
<i>tai kirdîn</i>	to pour into, wrap up, place inside	<i>tai kam</i>	SG
<i>tai war ânin</i>	to rinse, wash	<i>tai war dhînim</i>	NG
<i>tai khestîn</i>	to throw into	<i>tai kham</i>	SG
<i>tai war dān</i>	to rinse, wash	<i>tai war didem</i>	NG
<i>tai gaishtîn</i>	to understand	<i>tai digaim</i>	SG
<i>tai hilânîn</i>	to immerse	<i>tai dhilainîm</i>	NG
<i>taikbirdîn</i>	to stir	<i>taik abem</i>	SG
<i>wa bastan</i>	to immure	<i>wa dabasîm</i>	NG
<i>wa bahîn</i>	to seize	<i>wa bahîm</i>	NG
<i>wa palzhîn</i>	to clean	<i>wa palzhîm</i>	NG
<i>wa jenkin</i>	to shy, be alarmed	<i>wa jenkim</i>	NG
<i>wa khestîn</i>	to light	<i>wa dkhînim</i>	NG
<i>wa khwârin</i>	to drink, consume	<i>wa khwam</i>	NG
<i>wa dā nîân</i>	to arrange	<i>wa dā nim</i>	NG
<i>wa risîân</i>	to untwist	<i>wa dirîsim</i>	
<i>wa raishîân</i>	to vomit	<i>wa draishîm</i>	
<i>wa rûtin</i>	to cut, split	<i>wa dirûzhîm</i>	
<i>wa stân</i>	to stop (involun- tarily)	<i>wa sim</i>	

INFINITIVE		PRES. INDIC.	GROUP
<i>wa stândîn</i>	to cause to stop	<i>wa stainîm</i>	
<i>wa shârtîn</i>	to hide	<i>wa dishirîm</i>	NG
<i>wa keftîn</i>	to predict	<i>wa kawem</i>	NG
<i>wa kirrîn</i>	to open	<i>wa dakem</i>	
<i>wa kûshtîn</i>	to extinguish	<i>wa dakûzhîm</i>	
<i>wa keshîn</i>	to withdraw	<i>wa dkishînim</i>	NG
<i>wa keshîn</i>	to withdraw	<i>wa kishîm</i>	SG
<i>wa girândîn</i>	to turn back	<i>wa dagirainîm</i>	NG
<i>wa garrîân</i>	to turn back	<i>wa dagarrîm</i>	SG
<i>wa girtîn</i>	to take back	<i>wa dagirîm</i>	
<i>wa gûrîn</i>	to change	<i>wa dagûrîm</i>	
<i>wa gûrândîn</i>	to exchange	<i>wa dagûrainîm</i>	
<i>wa mân</i>	to be left behind	<i>wa dimainîm</i>	
<i>wa hâtîn</i>	to come back	<i>wa taim</i>	
<i>war garândîn</i>	to overturn	<i>war garainîm</i>	
<i>war girtîn</i>	to dress, raise	<i>war dagirîm</i>	
<i>war girîân</i>	to turn round	<i>war dagarîm</i>	

CLASS IV: IRREGULAR VERBS

There are but few irregular verbs, and they are for the most part the same in NG as in SG, and in most cases have the same irregularities as the corresponding verbs in Persian.

For more facile reference they are tabulated on p. 91, the 1st person singular only being quoted.

CLASS V: THE CAUSAL VERB

A large number of verbs which are by nature intransitive may be made transitive by the insertion of the syllable -ân- between the root and the infinitive termination, and

Infinitive.	Pres. Indic.	Preterite.	Perfect.	Subjunctive.	Imperative.	Past Part.	Future.
<i>harrin</i> to go	<i>terrin</i>	<i>marri</i>	<i>machûa</i>	<i>birrin</i>	<i>harra</i>	<i>harri</i>	<i>harrin</i>
<i>hishrin</i> to place	<i>dîrin</i>	<i>hishrin</i>	<i>hishîma</i>	<i>billin</i>	<i>bhîla</i>	<i>hishîta</i>	<i>hîlin</i>
<i>birrin</i> (NG)	<i>dîrin</i>	<i>az bir</i>	<i>birîta</i>	<i>bîbin</i>	<i>bîba</i>	<i>birîta</i>	<i>bîm</i>
<i>birrin</i> (SG)	<i>dîrin</i>	<i>ma bîr</i>	<i>ma bîrîta</i>	<i>bîbim</i>	<i>bîba</i>	<i>birîta</i>	<i>abemawu</i>
<i>ânin</i> (NG)	<i>dîrin</i>	<i>az îna, îna</i>	<i>ânîma</i>	<i>bînin</i>	<i>bîna</i>	<i>ânîa</i>	<i>ânîm</i>
<i>hainân</i> (SG)	<i>dîrin</i>	<i>hainâm</i>	<i>hainawa</i>	<i>bîninim</i>	<i>bîna</i>	<i>hainawa</i>	<i>aininawa</i>
<i>hâtin</i>	<i>tin</i>	<i>hâtin</i>	<i>hâtîma</i>	<i>bînin</i>	<i>warra</i>	<i>hâtîa</i>	<i>tain</i>
<i>wutin</i>	<i>tin</i>	<i>ma wut</i>	<i>wutîma</i>	<i>bîzinim</i>	<i>baîza</i>	<i>wutîa</i>	<i>dalainawa</i>
<i>gutin</i>	<i>dîrin</i> (NG)	<i>ma gut</i>	<i>gutîma</i>	<i>bîlinim</i>	<i>baîla</i>	<i>gutîa</i>	<i>daîshinawa</i>
<i>kutin</i>	<i>dîrin</i>	<i>makut</i>	<i>ma gutîa</i>	<i>bîbin</i>	<i>bîba</i>	<i>kutîa</i>	<i>aîshin</i>
			<i>kutîma</i>				<i>daîshim</i>
			<i>makutî</i>				
<i>dân</i> (SG)	<i>aiyam</i>	<i>madâ</i>	<i>madâwa</i>	<i>bîm</i>	<i>bîa</i>	<i>dâwa</i>	<i>aimawa</i>
			<i>dâmrâ</i>				
<i>awîtin</i> (NG)	<i>awîtin</i>	<i>awîtin</i>	<i>awîtîma</i>	<i>bîwîzinim</i>	<i>biâwîzîh</i>	<i>awîtîa</i>	<i>awîm</i>
	<i>dawîzinim</i>						
<i>pâtin</i> (NG)	<i>dawîzinim</i>	<i>pâtin</i>	<i>pâtîma</i>	<i>bîpâzinim</i>	<i>bîpâzîha</i>	<i>pâtîa</i>	<i>pâzinim</i>
<i>khawîrin</i> (NG)	<i>dawîzinim</i>	<i>ma khawîr</i>	<i>khawîrîma</i>	<i>bîkhawînim</i>	<i>bîkhawî</i>	<i>khawîta</i>	<i>khawîm</i>
<i>khawîrdin</i> (SG)	<i>dawîzinim</i>	<i>khawîrdîm</i>	<i>ma khawîrdîm</i>	<i>bîkhawîm</i>	<i>bîkhawî</i>	<i>khawîrdîwa</i>	<i>aikhawîmawu</i>
	<i>aikhawîm</i>						
<i>mân</i>	<i>damîninim</i>	<i>mân</i>	<i>mâwa</i> (SG)	<i>binîninim</i>	<i>binîna</i>	<i>mâ</i>	<i>minim</i>
	<i>to be tired</i>		<i>mâya</i> (NG)				
<i>dîn</i>	<i>delîninim</i>	<i>dîn</i>	<i>dîma</i>	<i>bûninim</i>	<i>bûna</i>	<i>dî</i>	<i>binim</i>
<i>kirrin</i> (NG)	<i>dakem</i>	<i>ma kir</i>	<i>kirîma</i>	<i>bîkanim</i>	<i>bîka</i>	<i>kirîta</i>	<i>kem</i>
	<i>to do</i>						
<i>kirdin</i> (SG)	<i>dakon</i>	<i>ma kird</i>	<i>ma kirdîwa</i>	<i>bîkan</i>	<i>bîka</i>	<i>kirdîwa</i>	<i>dukamawu</i>
	<i>to make</i>						

which changes in most parts of the verb to *-îm-* or *-iain-*.
Examples—

<i>wûshîn</i>	to be disseminated
<i>wûshândin</i>	to scatter
<i>shkîân</i>	to break
<i>shkânin</i>	to cause to break
<i>aishin</i>	to ache
<i>aishândin</i>	to hurt
<i>pîchin</i>	to twist
<i>pîchândin</i>	to cause to twist
<i>tersîn</i>	to fear
<i>tersânin</i>	to affright

The present indicative of these verbs is (causal form) *dawûshainim*, *dashkîainim* (SG), *dashkînim* (NG), *daishînim*, *dapîchînim*, *datersînim*, while the preterite (which is but the verb with the infinitive termination dropped) will be *wûshândim*, *shkânîm*, *aishândim*, *pîchândim*, *tersânîm*.

This rule is applicable to any intransitive verb where a separate verb does not exist to express the transitive meaning, as in the case of *hâtin*, to come, which has *înan*, to bring, i.e. to cause to come.

Following the rule above-mentioned, the verb is quite regular, the main parts being as follows :—

Infinitive	<i>shkândin</i>	Pres. Indicative	<i>dashkainim</i>
Preterite	<i>shkândim, ma shkând</i>	Perfect	<i>shkândima</i>
Imperfect	<i>ma dashkând</i>	Pluperfect	<i>shkândî bûm</i>
Conditional	<i>shkainim</i>	Subjunctive	<i>bishkainim</i>
Future	<i>shkainim</i>	Imperative	<i>bishkaina</i>

From this form a verbal noun is formed of the past participle as *shkândî*, a broken thing, *wûshândî*, that which

is spread about, *rîshândî*, a thing poured about, and so on, and so from these a passive verb may be formed with the verb *bûn*, to become, as we may say

shkândî dabî it will become broken
wûshândî dabî it will be spread about

which avoids the ambiguity which we have in English, for instance, when we say 'it is broken', when it is not evident whether the object has broken of itself, or whether a known cause has caused it to break. The Kurmānjî must say either *shîkâwa* or *shikîa*, 'it has broken,' or *shkândî hayya*, 'it has been broken.'

An example of the use is seen in the phrases—

dulî shkâwam shkândîta, khwaî la khwai shkâ, atî
dashkîainî, cha mâ?

my broken heart thou hast broken, it broke of itself
 (if) thou art breaking it, what shall be left?

az tañg o bālātāñgî dashidînim

I will tighten the girths and the overgirths

deshidînim, from *shedândin*, to cause to become tight, of which the intransitive verb is *shedîân*, to become tight.

rumâ khwa hezhândîa, he shook his lance, from *hezhândin*, to cause to tremble, of which the intransitive verb is *hezhîân*.

THE VERB IN -awa

This is only met with in the Southern Group of dialects, and only in such verbs as those which in the Northern Group prefix *wa* with the meaning of 'open', as *wa hirrin*, to open, which appears in SG as *kirdînâwâ*.

Such verbs are rare, the only others much used being *shârdînâwâ*, an alternative to *hal bzhârdin*, meaning 'to select'; *hâtinawa*, 'to return'; *g'hâstinawa*, 'to shift,' etc.

The construction of the parts of the verb presents no difficulty, and they are as follows:—

Infinitive	<i>kirdînâwâ</i>	Preterite	<i>kirdmâwâ</i>
Pres. Indicative	<i>dakamâwâ</i>	Perfect	<i>wâ kirdma,</i> <i>wām kirduwa</i> <i>makirduâwâ</i>
Imperfect	<i>makirdâwâ</i>	Conditional	<i>kamâwâ</i>
Pluperfect	<i>kirduâwâ bûm</i> <i>wām kirdû bû</i>	Future	<i>dahamâwâ</i>
Subjunctive	<i>bikamâwâ</i>	Imperative	<i>bikarâwâ</i>

In the perfect and pluperfect, as the natural form of the verb ends in *awa* and the addition of *âwâ* makes a cumbrous word, the prefixial forms are generally used.

It will be noticed that in the imperative the verb takes its true form *bikar*, which it does not do when used simply and without any affix.

Infinitive

The infinitive is not the fundamental part of the verb. This is found in the imperative, and to the imperative (less the prefix *bî*) is added whatever syllable provides the infinitive, which strictly speaking is a verbal noun. For example—

<i>bî-rrû</i> , root is <i>rrû</i> ,	infinitive <i>rrûin</i> ,	to go
<i>bî-shâr</i>	<i>zhâr</i>	<i>zhârdin</i> to choose
<i>bî-kha</i>	<i>kha</i>	<i>khestin</i> to throw
<i>bî-shû</i>	<i>shû</i>	<i>shûstin</i> to wash
<i>bî-kaw</i>	<i>kaw</i>	<i>kawtin</i> to fall
<i>bî-kulân</i>	<i>kulân</i>	<i>kulânin</i> to cook
<i>bî-garî</i>	<i>garî</i>	<i>garîân</i> to wander

From the above it will be remarked that the terminations which form an infinitive from a root are *-in*, *-din*, *-stin*, *-tin*, *-n*, and *-ân*.

With the root thus supplied the present indicative, future, conditional, and subjunctive are formed: root, *rrû*; present indicative, *darrûim*; future, *darrûimawa*; conditional, *rrûim*; subjunctive, *birrûim*.

From the infinitive less the final *n* and its supporting vowel the other parts of the verb are formed: root, *zhâr*; infinitive, *zhârdin*; infinitive less *n* with supporting vowel *-i-*, *zhârd*; preterite, *zhârdim*, *ma zhârd*; imperfect, *dam zhârd*, *ma dazhârd*; perfect, *zhârdima*, *mazhârdawa*; pluperfect, *zhârdûma*, *zhârdû bûm*; subjunctive past, *bizhârdim*, *bim zhârdawa*; past participle, *zhârdia*, *zhardawa*.

From the above it will be noticed that, given the imperative and the infinitive, all present tenses are constructed from the former, and all past tenses from the latter, and with these peculiarities in mind any verb (except the irregular verbs specially mentioned) may be conjugated.

The infinitive alone is not always sufficient to form the verb, as in some cases what appears to be an infinitive termination is part of the verb, as in the case of *bestin*, where the infinitive termination appears to be *stin*. This, however, is not the case, and by the imperative, which is *bibesta*, it is seen that *in* is the indication of the infinitive only.

(In the dialects of the Kermanshah district this verb follows the Persian form, and makes its imperative in *biwana*—Persian *biband*—thus making the infinitive termination *stin*, and the verb an irregular one.)

THE DEFECTIVE VERBS

(1) THE VERB 'TO HAVE'

Neither NG nor SG possesses any verb 'to have', in this respect resembling both Turkish and Arabic, and the sense

of possession is expressed by the verb 'to be' in the following manner:—

I have = there is to me, *min*, or *ma hayya*, or where the pronoun or noun is separated from the verb by another word, *min . . . -a*

Thou hast = there is to thee, *ta hayya* or *ta . . . -a*

Example—

hai bâzîrgân, derdî min pûrra, gû cha derdî ta hayya?

'O merchant, I have great sorrow,' he said; 'what sorrow hast thou?'

Similarly, other parts of the verb 'to have' are furnished by corresponding parts of the verb 'to be', as, for example, *haf sad sûwâri min habûn* I had seven hundred horsemen

When the pronoun is preceded by another word the suffixial pronouns are often used, and this is by far the most general use in the SG—

<i>pârâm hayya</i>	I have money
<i>pârât hayya</i>	thou hast money
<i>pârâî hayya</i>	he has money
<i>pârâm bû</i>	I had money

When no word precedes the pronoun, and it is still desired to use the suffixial form, one says—

haima, I have *haita*, thou hast *hayyatî*, he has

the word being formed of *hay* (= *hayya*) + pronoun + *a*. In the same manner a preterite is formed—

bûma, I had *bûta*, thou hadst *bûî* (SG), he had, etc.

The extreme southern (Lurish-Kurdish) uses the Persian verb *dâshtan*, which may also be heard among the Jaf (a tribe speaking corrupt Kurmānjî), with its southern terminations—

<i>min dairim</i>	<i>îma dairimin</i>
<i>tû dairît</i>	<i>îwa dairitin</i>
<i>awa dairit</i>	<i>yâna dairiyân</i>

The NG uses also the following form :—

<i>marâ hayya</i> , I have	<i>mārâ hayya</i> , we have
<i>tarâ hayya</i> , thou hast	<i>tārâ hayya</i> , you have
<i>vîrâ hayya</i> , he has	<i>vānrâ hayya</i> , they have
<i>marâ bû</i> , I had	<i>tārâ bû</i> , thou hadst, etc.

The SG, as a rule, does not use the full form *hayya*, except to emphasize the statement, and will be generally found to use the forms *-ma*, *-ta*, *-a*, *-māna*, *-tāna*, *-yāna*, as : *pārāma*, I have money ; *pārāta*, thou hast money, etc.

From this use originate such common expressions as *chîta* ? 'what is the matter with thee ?' literally 'what hast thou ?' and the possible answer, *chîma* ? *hîchm nîyya*, 'what is the matter with me ? nothing is the matter with me,' and in the preterite, as : *aw rîozha kî rûyî na âwit bû na amit bû*, 'that day that thou hadst not "this" nor "that" in thy face,' meaning 'that day thine expression was inscrutable.'

(2) THE VERB 'TO WISH' IN THE SOUTHERN GROUP

While the NG possesses the verb *khwāzin*, 'to wish,' 'to want,' the SG has lost the use of any such verb, and now possesses nothing but fragments of the old verb *wāin* or *wistn*, 'to wish,' 'to love,' 'to desire,' which was conjugated thus—

Present Indicative: *dawāim*, *dawāt*, *dawai*, *dawāin*, *dawāim*, *dawāin*, *dawīm*, *dawît*, *dawî*, *dawîn*, *dawîn*, *dawîn*.

Preterite: *marwist*, *tawist*, *awist*, *mānwist*, *tānwist*, *yānwist*.

It will now be encountered rarely except in poetry.

To fill this deficiency the modern language has made use of two compound verbs, the meanings of which approximated to that of *wāin*, and which are *haz kirdin*, to take pleasure in, and by development of the meaning, to want, and *gerek bûn*, to be necessary, and by development of the meaning, to want, to desire.

The first verb is conjugated exactly as a compound verb which does not change any of its verbal forms, simply prefixing the word *haz* to the various parts of the verb *kirdin*, which is set forth in detail in the section on irregular verbs. The use is as follows :—

Shaikh dalai haz dakam naghdekî lalâi tû baimawa

the Shaikh says, 'I should like to come and see you for a little while'

The conjugation of the verb *gerek bûn* follows as a compound of the verb 'to be' when used in the sense of 'to have', so that if we replace the word *pārâ* in the examples quoted under (1) by the word *gerek*, following the last rule given for its use in SG we obtain the meaning 'to wish', thus—

<i>gerekma</i> , I want	<i>gerekita</i> , thou wantest, etc.
<i>gerekm bû</i> , I wanted	<i>gerekit bû</i> , thou wantedst
<i>gerekm dabî</i> , I shall want, etc.	

Examples of the use of these verbs is as follows :—

<i>haz aikam shâr birrûim</i>	I want to go to town
<i>harmî haz nakaîn ?</i>	do you not want a pear ?
<i>nâ, haz nâkam laî</i>	no, I do not like them
<i>haz aikam chwâr pazm bisîainim, khu aw wakhtâ gerekm bû</i>	

I want to buy four goats, which I wanted at that time
haz aikai wa paî birrûi if you please, go on foot
bûo ? mâ bûn chi gerekma ? why ? what do I want with fatigue ?

(3) THE VERB 'TO SEE' IN THE SG

Like the verb 'to wish' this has lost most of its parts, and the preterite and perfect are the only two at all generally used, and those usually in the sense of 'to find'.

madī, I saw or found *mdīwa*, I have seen or found

The meaning of the verb 'to see' is achieved by a clumsy compound, *chāo pai kawtin*, which means 'the eyes falling upon'. This is used for past tenses, while for the present and sometimes the past also the compound *pai diyār bûn*, 'to be apparent to one,' is used. Examples—

aw jār chāom pai kawt, mar pai tu diyār niyya?
I saw it that time, canst thou not see it?

hagar chāom pai kawtawā dam kūzhdawā.
if I had seen him I would have killed him.

Kābrā hāta māl, mināl ī khwaī paishī chāoakānī diyār nābū, le zhenakaī persī, chāoit pai minālākān nākawtī?
kutī bāokim chlūn paīt diyār nīn, diyāra chāoakānīt nāsākha.

A fellow came home, but could not see his children.
He asked his wife, 'Hast thou not seen the children?'
She said, 'Little father, how is it thou seest them not?'
it is obvious that thine eyes are not whole.'

THE ADVERB

As in Persian, no particular form marks the adverb, which is such by its meaning only, and in many cases the adjective is employed in what we should call a purely adverbial position. For example,

tuṅgu hāt wa rind qsai kir he came quickly and spoke well

where *tuṅgu* and *rind* are both adjectives used adverbially. This is extremely common.

Nouns and a preposition may be used together to form an adverb, and the usual prepositions used in such connexion are *ba*, 'with,' *bai*, *bī*, 'without,' *wa*, 'with' (SG), as—

ba danga pūrr hāt, bī dangī chū
he came very noisily, and went silently

The common adverbs are as follows:—

<i>arai, barī, balī</i>	yes
<i>nā, nāo</i>	no
<i>belā, balānī, baskī, bashkī</i> (SG)	perhaps
<i>labī, shāyad</i>	possibly
<i>būo</i> (SG), <i>zherā</i> (NG), <i>chūnka, labarī</i>	because
<i>chtūr, chtūn, wakū</i> (NG), <i>chlūn, chī</i> (SG), <i>chūn</i>	how
<i>hāo, avqās</i> (NG), <i>wā, whā, arwandā, kūsan</i> (NG)	thus, so, in this manner
<i>anjākh</i>	hardly
<i>zhibocha? sebebcha? chirā? chitū?</i> (all NG), <i>būo? buochī?</i> (SG), <i>labarīcha?</i>	why? why not?
<i>maanā cha?</i> (SG)	why not?
<i>qat</i>	absolutely
<i>albet, halbet</i>	certainly, of course
<i>chiqās</i> (NG), <i>chan</i>	how much or many
<i>bas</i>	enough
<i>chadek, chanī</i>	some
<i>biqās</i> (NG)	as much as
<i>gelak, qawī</i> (NG), <i>purr, zūr</i>	extremely, much, very
<i>hindā</i> (NG), <i>amchanī</i> (SG), <i>arwanda</i>	so much
<i>hindek, hing, endusk, hinda</i> (all NG), <i>kam, tuzek</i>	little, a little
<i>nikā, nhā, anukā</i> (all NG), <i>īsta, hīsta</i>	now

<i>paishîn, jārān, bārî</i>	formerly
<i>pāshiwî, ākhirî, dumāya</i>	eventually, at last
<i>aw wakht, aw jār, îjarî, wechāghî</i>	then
<i>kai ? cha sâ ? chi wakht ? keñghi ?</i>	when ?
<i>gāwā, har wakht, ki</i>	whenever
<i>anjār (SG), îjār, avjār</i>	this time
<i>awjār, wakhtî</i>	that time
<i>chanjār ?</i>	how often ?
<i>hanî, ehz, dahā, hizhî</i>	yet
<i>dî, dîsā, dîsān</i>	yet again
<i>beleztir (NG), bartir, wartir, zûtir</i>	sooner
<i>zhwî shundâtir (NG), dîrtir, shûntir,</i>	later
<i>bidumāt, dûtir</i>	
<i>jārek</i>	once
<i>naghdek (SG), him (NG)</i>	a little while
<i>zhî hingîda, zhî wirudā (NG), lam</i>	henceforth, in future
<i>wakhta (SG)</i>	
<i>law wakhtā (SG), hendî, zhî, aw</i>	since then
<i>wakhta (NG)</i>	
<i>dwāra, ver, järekitir, järekidîn</i>	again
<i>hamû wakht, hamû jār, dāim, gish-</i>	always
<i>wakhti, temî, dhîw (NG)</i>	
<i>hîchwakhtā</i>	never
<i>sabah, sūbî (NG), subhainî</i>	the morning
<i>milābāng, spîti, ruoj</i>	the dawn time
<i>nîvrû, nîmarû</i>	the midday time
<i>pāshinîmarû</i>	the afternoon
<i>îwarî, îwara</i>	the late afternoon
<i>shāo</i>	the night-time
<i>îrû, amrûozh, avrû</i>	to-day
<i>duaika (SG), dî (NG), duaina, dût</i>	yesterday
<i>pair, pairî</i>	day before yesterday
<i>bayānî, subhainî, sabakh</i>	to-morrow morning

<i>shewidî, dūshiw</i>	yesterday night
<i>har rûzh</i>	every day, daily
<i>gallek, paikarwa</i>	mutually, from one
	to the other
<i>wa hevudin, layekudû, yekedin (NG),</i>	together
<i>lagaliek</i>	
<i>har hîwî (NG), mañgāna, har mañga</i>	monthly
<i>har sāl, wasālî, sālāna</i>	yearly
<i>amsāl, avsāl, îsāl</i>	this year
<i>pār</i>	last year
<i>pairār</i>	the year before last
<i>lakûî ? kûî ? kiwa ?</i>	whence ? where ?
<i>aira, hira, laira, airda, wira, lawai,</i>	here
<i>wirda, îjahî</i>	
<i>lawra, awrda, awra, awjahî</i>	there
<i>hundûr (NG), taidā, nāvdā, nāw,</i>	within
<i>lanāw, zyar</i>	
<i>zuqā (NG), lader, derî, desht, der,</i>	without
<i>bider, bera</i>	
<i>labān, laser, lazhu</i>	above
<i>zher, lazher, khwar</i>	below, down
<i>lawar, labari, paish</i>	forwards, ahead
<i>lapāsh, lapisht, dû, dumā</i>	behind, backward
<i>avlā, amlā, avdîw</i>	this side
<i>awlā, awdîw</i>	on that side
<i>birāmbêr</i>	opposite
<i>nek (NG), naizuk, nezzik</i>	near by
<i>hamû jai, hamû kenār, gishjāî</i>	everywhere
<i>haichjāî, haijkenārî</i>	nowhere
<i>rind, qinj (NG), chāk, zerîf (SG)</i>	well
<i>pîs, kharāv</i>	badly
<i>tuñg, zû</i>	quickly
<i>āista, yawāsh</i>	slowly

THE CONJUNCTIONS

The common conjunctions are—

<i>o, wa, u</i>	and
<i>ne,¹ ānī, yā, nā</i>	or
<i>walī, hemā, ammā, lākīn</i>	but
<i>magar, mar</i>	but if
<i>chūnka, buoya</i>	because, then
<i>ish, zhi, ī</i>	also
<i>nek, neku</i>	not that
<i>pāsh</i>	then, so
<i>hagar, agar, ek</i>	if
<i>wekna, wagarna</i>	if not
<i>būo, labar</i>	because
<i>na . . . na . . .</i>	neither . . . nor
<i>bashk</i>	perhaps
<i>cha . . . cha . . .</i>	whether

THE PREPOSITIONS

Though Kurdish possesses a full complement of prepositions, they are often, as in Persian, omitted, and it is necessary to know which may be so omitted to converse correctly. Their use should be observed from the examples of style cited in the second part of this book, which will enlighten the student as to the use of the prepositions more than would explanation here.

The common prepositions are—

1. *la*, at, from, to, with, for, on, by, according to the context. In SG it is extremely widely used, and a few examples are here given—

- (a) *sāghirī tū la bāda dāim purra*
thy goblet with wine is eternally full

¹ Justi, *Kurdische Grammatik*, p. 164.

- (b) *labarī chi wāt kutī*
for what reason didst thou speak?
- (c) *min lam bāno tu law khwārawa*
I at this height and thou at that depth (owing to its conjunction with the first vowel of the words *am* and *aw*, *la* joins itself to them, dropping the final -a)
- (d) *ku wāllah, āw la pāshī iwa la ruh khwāshī baizāra*
that by God, he, after you (lit. at the afterwards of you), from (i.e. by the reason of) the happiness of his soul, shall be free
- (e) *la rawāndiz hātīm, la keui darrūim*
from Rawāndiz I came, by Keui I go
- (f) *gū, la sarī wai khest*
(thus) said, he struck him on the head
- (g) *bai chār la nāsākhi kūzhrā bū*
unfortunate, he was killed by illnesses

2. *zhe*, from by, to. This is only used in NG and replaces *la*, having exactly the same use. *La*, however, is also employed in a number of the dialects of the NG as well as *zhe*. Examples—

- (a) *behraek zhī zheboi khwa haldigirtin*
he used to take a portion of it for himself
- (b) *Mirzui Rashū habū zhe tāifaīdi Yezidī*
there was one Mirza Rashid, of the Yezidi tribes
- (c) *pāshī zhe dūrawa min merūek warī kir*
afterwards from afar I sent a man

3. *dī*, in. This proposition nearly always demands the addition of *da* to the noun, as it is then in the locative case. Examples—

- (a) *rū nīstīm dī bāzhīrdā*
I sat in the bazar
- (b) *dī mālīdā rrā ketīa*
asleep in his house

4. *ā*, to, for. Often demanding a final *ī* to the noun.
Example—

hātīmā shārī I came to town

5. *ba*, *būi*, with. The use is not very general. Example—
ama hāt būi berāī this one came with his brother

6. *lāgaḷ*, *lāgar*, *digal*, *digar*, with. Examples—

(a) *aw shūlā digalī min kirī*
that work he did with me

(b) *min lagalī hama hātīm*
I came with Ahmad

(c) *dābinin nān digarī tū*
bring bread with the buttermilk

Note.—It must be noticed that though we use the word ‘with’ to translate *lagal*, etc., it is confined to the meaning ‘accompanying’, and the word *lagal* cannot be used for such meanings as ‘by means of’ which we express also by ‘with’ in English.

7. *bi*, *wa*, at, to, in, by; *wa* is only used in the southern dialects of the SG. Examples—

(a) *bi rūozh chākī, bi shāo zerīftir*
by day thou art beautiful, by night more beautiful

(b) *chūm bi shārdā*
I went to the town

(c) *bimāl mām*
I stayed in the house

(d) *amr bi shimikchī kir*
he commanded to the shoemaker

Where the preposition means ‘in’ it may frequently be omitted, and two of the above phrases may quite correctly be—

(b) *chūm shārdā* and *māldā mām*

Further examples of the omission of the preposition—

(a) *zhwi shundātir tarrim Vān*
after that I shall go (to) Van

(b) *gāinim hayya harrim chān*
I have the idea to go (to) the hills

(c) *hazār qurūsh wi dā*
he gave a thousand piastres (to) him

8. *bi*, *bai*, without.

9. *pai*, *pev*, for, to, after. Examples—

(a) *hazhār qurūsh paīm dā*
he gave (to) me a thousand piastres

(b) *az purr lūmā pai wīrā gū*
I said many evil things to him

(c) *paī buchū paīm bīaina*
go after him, and bring him to me

It may also be omitted as—

(d) *saw qurūshī dāī*, for *saw qurūshī paī dā*
he gave him a hundred piastres

(e) *gutīm*, for *gutī paī min*, or *gutī paīm*
he said to me

10. *būo*, *zhibo*, for, to. Examples—

(a) *baizha būo kābrā*
tell the fellow, lit. say to the fellow

(b) *būo hamūī bas daka*
it will be enough for all

(c) *zhebo hātini ta haisterek khwāzī*
for thy coming thou wilt need a mule

11. *bāi*, for, with the meaning of ‘in exchange for’, as—
bāi chen aidī (SG) for how much wilt thou give it?

12. *ber*, *lebar*, *lawar*, *wari*, *paish*, *lapaish*, *hindā*, *zhibar* (NG), on, in front of. Examples—

- (a) *bari chawakani*
on his eyes
- (b) *labari khwat*
in front of thee
- (c) *lapaishi karwana*
he is in front of the caravan
- (d) *bar deri sikini*
he stopped before the door
- (e) *azi labari kulā ta rünim sālekī*
I will sit before thy hole for a year
- (f) *az zhibari darga wai derwani kir*
I was guardian before his door

13. *dumā, duwā, shūn, shündā, lapisht, pisht*, behind, after.
Examples—

- (a) *harra dumai*
go after him
- (b) *mā būm la shündā karwan hātīm*
I was tired, and came on after the caravan
- (c) *benairi lashūni*
send after him
- (d) *la pishti chiān hātīn, wa māli khwa la dumai khwa bū*
they came from behind the mountains, and their tents came after them

14. *ber, dour, ladour, lagair*, around. Example—
lehem ber min ründ ta dī?
hast thou seen that they who are around me are good?

15. *lalā* (NG), *ling*, *nek* (NG), *paish*, beside, to, before.
Examples—

- (a) *harra Bāzidi lingi Ahmad Pāshai*
go to Bayazid before Ahmad Pasha
- (b) *pārākāni khwam har lalāi khwam damiaina*
my own money shall rest beside myself

- (c) *dizān inān nek Rashū Beg*
they brought the robbers before Rashid Beg
- (d) *har jaranān dacha nek Ibrahim Pasha*
every now and then he goes to Ahmad Pasha

16. *nezūk, nezzik*, near. Example—

gundek nezūka Khoi a village near Khoi

17. *lasar, zhūr, zūr, sar, labān, belin*, on to. Examples—

- (a) *chū sarī giliā dāri sekini*
went on a branch and stood there
- (b) *rrāwussān lasari rraiga*
they stopped on the road
- (c) *lasari āo chūm*
I went to the water
- (d) *dalak labāni keūakān ziṅgai daka*
the marten lives upon the mountains

18. *zhīr, bin, lebin, khwār, lakhwār*, under. The second and third are NG only. Examples—

- (a) *bin arddā*
under the earth
- (b) *lakhwari shākhaya*
it is under the spur (of the hill)

19. *tai, taidā*, inside. This is generally used with the meaning of 'at the bottom of'. Example—

āvaka tai dīzā? is there water in the pot?

20. *zhināw, dināw, dinīw* (NG), *lanāw, nāo, dāng*, in, among.
Examples—

- (a) *dinīwi akrād aw shūlā qawī zaida āra*
among the Kurds that action is a most shameful thing
- (b) *kir nāv nekūli khwai*
he took it in his beak
- (c) *aw ki lanāwi damāa ladulī nāa*
what is in his mouth is not in his heart

21. *berāmbēr, barābar, berūi*, opposite. Example—

mālā ma berāmbērā khainā Āghā bû

my tent was opposite to the house of the Agha

22. *nāorās, lanāorās*, between. Also means (as a noun) 'the middle', 'the centre'. Example—

nāorās am dû shākhān rraigaya

between these two spurs the road runs

23. *tir, tirik, dītir, khair, bil, jūāla*, excepting, other than.

These propositions require the use of the *iṣāfa* or conjunctive *-i-* when used with a noun or pronoun, as will have been noticed from the examples given, excepting *būo, bo, zhebo, pai, bī, bai, ba, būi, bûi, wa, ā, dī, zhe*, and *la*, which are true prepositions. All the others are really nothing but nouns used prepositionally.

PART II

IDIOMATIC USES AND CONSTRUCTION

THE SUBJUNCTIVE MOOD

1. There is in English a certain class of sentence which we construct by the use of the subjunctive mood following a present indicative or preterite, as in the phrases—

'I know I should fall'

'I knew I should fall'

'I think I should say'

'I think I know what he would say'

In all such instances the Kurmānjī uses for the second phrase the present indicative, thereby changing the narrative to a direct one, making the transposition of the above sentences—

'I know "I am falling"'

'I knew "I am falling"'

'I think "I say"'

'I think I know "what he says"'

which are in Kurmānjī the literal translations—

dazānim dakewim

ma zānī dakewim

dafukrim debaizhim

hush dakam dazānim chi dlai (SG)

2. In a somewhat similar manner in English we express the meaning of necessity by the use of an implied or

expressed infinitive in the complementary portion of the sentence, in such phrases as—

- ‘I know what you should say,’ i.e. ‘ought to say’
 ‘Tell him he should pay a lira,’ i.e. ‘ought to say’
 ‘Tell him to lift it’

In this connexion the Kurmānjī very properly uses the subjunctive (which has an indirect imperative value, as is evident from its distinguishing imperative prefix *bi-*), and would form the above sentences in the following manner:—

Dazānim chi baizhn, ‘I know what you would say’

SG *Baizha paî lîraek bîda*, ‘Tell him he may pay a lira’

SG *Baizha paî halî bigirrat*, ‘Tell him he may lift it’

In the second and third examples the absolute direct form may be used, and often is employed in preference to the subjunctive, as follows:—

SG *Baizha paî lîraek bîda*, ‘Tell him, “Give a lira!”’

SG *Baizha paî halî girra*, ‘Tell him, “Lift it!”’

3. The use of the verbal noun in the infinitive form is very usual in English, as in the sentences—

‘I want to go’

‘He went to town to buy a horse’

where in both cases the infinitive is a verbal noun, admitting of the following transposition—

‘I wish that I may go’

‘He went to town that he might buy a horse’

The Kurmānjī uses only this latter form of expression, omitting, however, the pronoun ‘that’. The translations of the above then read—

Dakhwāzim bichim (*bichim* = ‘that I may go’)

Chû shârda haspek bikirra (*bikirra* = ‘that he may buy’)

In the second sentence it should be noticed that the present tense is used, not the past: this is a constant rule.

4. The past tense of the subjunctive is but rarely used, and then only as a rule with imperfect tense forms of the indicative mood, as—

‘I was wanting to kill him’

The infinitive form should be transposed to ‘that I might kill him’, the Kurmānjī being then *Ma dakhāzî bikuzhdmî*.

5. The NG occasionally uses the future in the sense of the subjunctive, as in the example *Dakhwāzim harrim*, ‘I should like to go,’ the word *harrim* being a future form. The use, however, is rare.

6. In Middle Kurmānjī and SG a division of the form of the subjunctive is permissible, as—

Kāsh ku bim bāya, ‘Oh! that he might take me’

instead of *Kāsh ku ma bibāya*, or

Chi waqit bit kawtawa, ‘Whenever thou mightest fall’

instead of *Chi waqit bikawtita*, which is also permissible.

2. The Preterite of the Indicative Mood

7. It will have been noted from the chapter on regular verbs that there is a good deal of intermingling of the tenses in Kurmānjī narrative, and one use of the preterite is to express the future or future perfect in cases where the future perfect follows another phrase as a consequence of the action thereby expressed, or as a sequel to it, as in the sentence—

‘As soon as I hit thee, thou wilt die’

The thought, in Kurmānjī, so soon as the first part of the sentence is uttered, leaps to the time described by it, and expresses itself as if from that standpoint of time,

when 'having hit thee', 'thou art dead'. This peculiarity of the language will have been noticed in other cases, where the most graphic form of narrative is sought after by means of this utterance of part of the sentence in one time, and the sudden transition of thought and expression to the moment indicated as a sequence of the introductory phrase.

The above sentence must be translated therefore as—

NG *Tā va lai bikhenim, hūn mir*, literally
'So soon as I may hit you, you died'.

The following is a more involved instance—

'I know that before I get there he will have died'
Dazānim ki bigaim, mir, literally
'I know so soon as I may arrive, he died.'

The graphic nature of the narrative may here lead it one step further than the preterite to describe the future, and it would be equally correct to use the perfect *miria* for the preterite *mir*.

It will often be found that the preterite, perfect, and imperfect are interchanged and mingled in the sentence and with exactly the same value, but to all appearances unguided by any rule, except, perhaps, that of euphony, or in poetry, rhythm, as will be seen from the following—

SG *Yār gu dīn am gedā das bi das mada*
Gutima durr dānāi ama sha ta, o ta zhi minī

There can be no reason here for the use of the perfect, for *gutima* (perf.) should logically have exactly the same value as *gu* in the first line: 'She said,' and 'I said'.

Part of a poem here quoted, which in English would use the imperfect throughout, shows the interchangeability of the use in Kurmānjī—

Harra hafta berkh va chūn a shlāna
Harra hafta min dekerrin zhgāna
Haf sad min debardān zh'qaid o zindāna
Haf sad min lebās kirrin bivān dastāna
Haf sad min dekerrin zhgāna

'Every day seventy lambs went out to graze' (pret. *chūn*)

'Every day seventy drew their sustenance from me'
(imp. *dekerrin*)

'Seven hundred I freed from chains and prison' (imp.
debardān)

'Seven hundred of mine took clothing from my hands'
(pret. *kirrin*)

'Seven hundred drew their sustenance from me' (imp.
dekerrin)

The preterite will be found in subjunctive and conditional phrases, in the following manner:—

NG *Hekā khwadī fursan dā*
'If God should give opportunity,' the preterite *dā*,
'gave,' being used for *bidai*, 'should give'

Hagar whā bū

'If it should be thus,' the preterite *bū* being used
for *bibuāya*, 'should be'

3. Oblique Narrative

This form does not exist in Kurmānjī, which presents all narrative as direct, i.e. as a quotation.

Example—

(1) He said he would like to see you.

SG *Gutī haz dakam lalātān bhaim*

NG *Gu dukhwāzim nek ta baim*

Both, literally translated, 'He said, "I wish to come to you."'

- (2) I asked who he was.

SG *Pirsīm kird kīa*

NG *Azī pirsyār kir kīa*

Both, literally translated, 'I asked, "Who is he?"'

- (3) They said they did not know, so I told them to tell him to come to-morrow.

Vān gu ma nazānin, gutim baizha sūbedā bait

Literally, 'They said, "We know not"; I said, "Say that he come to-morrow."'

4. Plural in Nouns

It is not always imperative that the noun, even when obviously indicating a plurality, should take a plural form,¹ though the Kurmānji is more attentive to the use of the plural form than the Persian, the colloquial language of which almost forbids the employment of the plural form in the majority of cases.

Examples—

- (1) Of plural form omitted.

Hazhār hasp mdī I saw a thousand horses

Instead of *hazhār haspān mdī*, which is technically correct and just as often heard.

- (2) *Sat qurūsh dāi*, instead of *Sat qurūshān dāi*
He gave him a hundred piastres.

- (3) *Az dī hazār qurūsh wa haspekī cha bidama*
I will give him a thousand piastres and a horse.

(2) and (3) In these instances the singular use is regular, for the plural form is very seldom employed with the names of coins, and just as we say, 'a fifty pound horse,' and not 'a fifty pounds horse', the Kurd says *haspī penja līraī*, and not *haspī penja līrakānī*.

¹ See also Justi, *Kurdische Grammatik*, p. 246.

This custom also applies very regularly to names of spaces of time, which, as a rule, are only given the plural form when a definite number is not specified, as—

- (4) *Aw la rūzhānī tir bī*

That was in other days; but

- (5) *Penj rūj shundā taim*

I will come five days later

- (6) *Dū māng shundā*

Two months afterwards

On the other hand, we find, not agreeing with the above rule,

- (7) *Pāshī dū mahān warra*

Come after two months

- (8) *Hatā dū hīwān pai airadā maya*

Till two months do not come back here

No absolute rule exists for the whole language, but certain dialects observe that above quoted, while others prefer the plural in every case. Examples (4), (5), and (6) are from the North-Western NG, and (7) and (8) from the North-Eastern NG.

5. Agreement of Plural in Nouns and Verbs

When the noun has a plural sense, without showing a plural termination, the verb must be in the plural just as if the noun were correctly inflected.

Example—

SG *Diz la barzawa hātina khwār*

Robbers came down from above

where the singular form *diz* agrees with the plural form of the verb *hātīn*.

On the other hand, nouns which are properly inflected in the plural do not always secure a fully developed verb,

but this is sometimes more apparent than real, as the preterite, particularly in the NG, does not show the pronominal terminations in all cases, while the SG sometimes does so (from which the disagreement of noun and verb may be noted).

Example—

Hefta Turk bû

There were seventy Turks

This is NG, and might equally correctly be *Hefta Turk bûn*, but as SG would also use *bû*, thereby ignoring the plural verb, it appears that NG does the same, as it seems that in narrative the subject of the verb is regarded as concrete, and its component details disregarded, for in the rest of the phrase of which the above is a part there exists a good example of the use, which the student can better appreciate by observation than by rule.

*Rāste Turkān o Kurdān hāt, hefta Turk bû, sed Kurd bû, epur Aghā bûn, hātin teslīmī Urūs bûn.*¹

It is noticeable (1) that where the actual numbers of Turk and Kurd are not mentioned, the plural forms are given to the nouns, except in the fourth sentence (*epur Aghā bûn*), but where they are specified the nouns take the singular form. (2) The verbs all disagree in number from the apparent number of their subjects until the last two sentences, where, by contrast with the preceding singular verb forms, the plurals appear, for we have

{ *sed Kurd bû*
 { *epur Aghā bûn*
 { . . . *Kurdān hāt*
 { *hātin teslīmī Urūs bûn*

¹ From *Forschungen über die Kurden und die Iranischen Nord-chaldaer*, Lerch, 1858.

It would seem impossible to fix any rule for the exercise of this peculiar elasticity of the grammatical agreement.

One more example, from Middle Kurmānjī, further demonstrates the peculiarity—

Shim'ūn o Isā chūn bi rāvīdā

Kelokhāya dīd bi redā

Simon and Jesus went out on the road

And saw a skull before them

6. Dative Case in Nouns

The dative case properly so called is formed with certain prepositions; or by the addition of *ī*, and sometimes *dā*. But these prepositions may be omitted, as may the final *ī*, which occurs only in NG, nor is there any rule to determine any such procedure.

Example—

Hāt māl, dirāf dā zhinka, chū chīān

He came to the house, gave money to the woman,
and went to the hills

Here *māl*, *zhinka*, and *chīān* are all datives without showing any sign of the fact.

One may say also—

Hāt a mālī, dirāf dā bi zhinka, chū bi chīān

which is correct and equally usual.

This peculiarity may be noted among the exercises in style which are cited later.

7. The Government of Consecutive Nouns by the Preposition

The preposition precedes the noun and its qualificatives and the noun takes an accusative ending, as—

Nek Mahmūd Pāshāi

Before Mahmūd Pāsha

But when a number of nouns be governed by one preposition, the last only takes the inflexion, as—

Awa bi vai tarzī darjā insāf o insāniyatā

Here we have a long phrase governed by the preposition *bi*, and the nouns governed are *insāf* and *insāniyat*. *Vai tarzī darjā* (this degree and extent of . . .) is but a qualificative. It is seen that *insāniyat* takes the accusative *ā*.

8. Consecutive Genitives and Chaldean Genitives

(1) When two or more nouns, each acting adjectivally, follow one another, and the affix *ā* is to be used as qualificative inflexion, the first qualifying noun only is so inflected, the following ones using the form *ī*, thus—

Khizmatā shāhī Airānī

The service of the King of Persia

Zha karamā hazratī shāhī

From the mercy of His Majesty [of] the King

(2) Chaldean genitives, which are confined as a rule to Middle Kurmānjī, will be found intermingled with the *ī* inflexion used by these dialects, as—

Min habūn haf sad zhinī d gurjīya

Min habūn haf sad zhinī d shāfā'īya

Min habūn haf sad zhinī hanafīya

The first and second lines (last word) have the Chaldean *d*, while the last shows only the Kurmānjī inflexion to *zhin*.

9. Dative Phrases

Where the dative is formed with a prefixed *bi*.

The dative may be applied to a whole phrase, and the actual noun which is in the dative case may perform the duty also of the subject and of a qualificative. In such cases the dative *dā* comes at the end of a phrase—

(1) *Dinyā khaiālī sahar baw dīdāi bai khwābdā*

A world of thoughts at early morn to those sleepless eyes

Here the word *khwāb*, or rather the compound *bai khwāb*, is a qualificative of the noun *dīdā*, but being the final word of a dative phrase (governed by the *b* of *baw*) takes the dative inflexion.

SG (2) *Qurr bi serī chūrochāwī bāvī hīzbāv karāmbāokīdā*

Mud to the face and head of him whose father was the son of a ruffian, a son of a rogue

Karāmbāokī, which takes the dative *-dā* relating to *ser* and *chūrochāw*, is part of the qualificative phrase thereto relative.

10. Compound Locatives

(1) Where the locative is formed by *dī* . . . *-dā*, and the noun to be put in the locative is qualified by one following, the second takes the final *-dā*, as—

dedevī kizhikīdā in the mouth of the crow

This rule is invariable.

(2) In consecutive locatives the first takes the prefix and the last the affix, as the whole phrase is considered a locative unit, as—

dīmāl o odādā in the house and rooms

dīdīl o zerdā in heart and soul (lit. in heart and heart)

11. The Suffixial Pronouns of the SG

It will be recollected that the suffixial pronouns of the SG are—

SINGULAR	PLURAL
-m	-mān
-it	-tān
-ī	-iān

and the difficulty of their use occurs in the absence of any case ending for them and their occurrence in every case and position. Consequently their use must be carefully followed in a number of examples to gain a knowledge of the custom that rules their use. Below are a number of examples which are analysed. It will be noticed that it is quite possible to confuse them with the pronominal terminations of the verb forms in some cases.

- (1) *Laîmdā*. I struck him.
- (2) *Laimdā*. He struck me.
- (3) *Rûtî krdn*, or *rûtiānit krd*. They stripped thee, or, thou hast stripped them.
- (4) *Kizhdniān*. They killed them.
- (5) *Birdī*. He took it.
- (6) *Dagirrimīan*. I take them.
- (7) *Bikhwāī*. Eat it.
- (8) *Tadāīmī*. Thou gavest it to me.
- (9) *Kāsh ku bimbaya*. Oh that he might take me!
- (10) *Chwār pasm bistiaînim*. That I may buy myself four goats.
- (11) *Chan pārāyānit dā?* How much money gavest thou to them?
- (12) *Saw jārît blaim qait niyya*. A hundred times I may say to thee and thou heedest not.
- (13) *Pārām dā*. He gave me money.
- (14) *Pārāîmdā* and (15) *Pārā dāmī*. I gave him money.
- (16) *Qst krd?* Did he speak of thee?
- (17) *Pārāmānitān bird*. You took our money.
- (18) *Serîm birrîwa*. I have cut off his head.
- (19) *Wutishî*. He also said to him.

Analysis of the foregoing—

(1) and (2) *Laîmdā* and *Laimdā*

(1) *lai + î + mdā* = verbal prefix + him + I struck.

(2) *lai + m + dā* = verbal prefix + me + he struck.

The only apparent difference is the length of the vowel in the middle of the word.

This furnishes a rule that the accusative suffixial pronoun in a compound verb comes after the verbal prefix and before the verb and its pronominal prefix (the subject).

When the verb is simple, the accusative suffix also precedes the verb and its pronominal prefix, as in—

(3) *Rûtî krdn*, or *rûtiānit krd*.

Analysis: Naked + thee + they made.

Naked + them + thou madest.

Following the above rule. In the first example the suffixial form of the preterite is used, for the sake of a more convenient word, but it is also permissible to use the rarer form, *rûtitiān krd*.

(4) *Kizhdniān*. Here is seen the objective suffixial pronoun with a simple verb, and when the suffixial form of the preterite is used (i.e. the form using pronominal suffixes instead of having the subject before and detached from the verb) the objective pronoun comes last of all.

Analysis: *Kizhdn + iān* = they killed + them.

(5) *Birdī*

Analysis: *bird + î* = he took + it.

The preterite alone may furnish the form *birdī* (thou tookest), the meaning must be gained from the context. This example, it will be observed, follows the rule for the suffixial pronominal objective and simple verb.

(6) *Dagirrimiān*, as in No. 5

Analysis: *Dagirrim* + *iān* = I take + them.

(7) *Bikhwāi*

Analysis: *Bikhwā* + *i* = eat + it.

This follows the rule in No. 2, but must not be confused with the subjunctive *bikhwāi*, 'thou mayst eat.'

(8) *Tadāimī*. This example is somewhat involved, and is analysed as follows: *tadāi* + *m* + *i* = thou gavest + to me + it, which shows a new use, the dative taking precedence of the objective.

(9) *Kāsh ku bimbaya*. The formation of this is an example of the splitting of the actual verb form to admit the objective pronoun. The analysis is: . . . *ku bi* + *m* + *baya* = that + sign of the subjunctive + me + take.

(10) *Chwār pasm bistiaim*. The pronoun (-*m* of *pasm*) is here in the dative, and must not be confused with the genitive value also applicable, giving the meaning 'I may buy my four sheep', which meaning cannot assert itself save by the use of the reflexive *khwa* and the formation of the sentence as *chwār pasī khwam bistiaim*.

As a rule the dative particle will be found in a position precedent to the verb where possible (i.e. where there are other words in the sentence). When a pronominal particle follows the verb it cannot have the genitive significance, and must be either accusative or dative. To obviate confusion between the possible readings of such a phrase where the dative is intended, the preposition *bo* may be used immediately before the verb, as *Chwār pasm bo bistiaim*.

(11) *Chan pārāyānit dā*? If the genitive meaning of -*yān* be taken, the translation is 'how much of their money gavest thou?'

Analysis:

pārā + *yān* + *it* + *dā* = money + to them + gavest thou.

To place the dative meaning of -*yān* beyond doubt it would be possible to say *chan pārāitdā paīyān*, or *Chan pārāyānit bo dā*.

(12) *Saw jārīt blaim qait niyya*

Analysis:

Saw jar + *it*, *blaim*, *qai* + *t niyya* = a hundred times + to thee, I may say, heed + to thee is not.

This follows the general rules.

(13) *Pārām dā*. This must not be confused with *Pārā mda*, 'I gave money.' The meaning in this case can only be ascertained from the context, but in using the phrase, to obviate any confusion, one can say *pārā paīm dā*, or *pārām bo dā*, 'he gave money to me,' using a dative preposition.

Analysis: *Pārā* + *m* + *dā* = money to me he gave.

(14) and (15) *Pārāim dā* and *Pārā dāmī*. We have examples here of the two positions of the pronoun, as cited in (10).

(16) *Qst krd?* or with the vowels omitted in pronunciation, *Qsai krd?* This is an example of the genitive, and must not be confused with *qsa itkird* = 'didst thou speak?' which sounds precisely the same, the short vowels being inaudible. To define exactly the meaning one could say *qsa lait krd?* using a preposition (*la* = from, of), or *qsaī tu krd?*

Analysis: *Qs* + *t krd* = speech + of thee did he make?

(17) *Pārāmānitān bird*. This, though apparently somewhat confusing, can have but the one meaning, as may be ascertained by eliminating the impossible readings of the

two suffixial pronouns *mān* and *tān*. If we dissect it, assuming *mān* to be nominative, *tān* remains without any logical meaning, by virtue of the significance of the verb used, also, according to use, the objective precedes the nominative.

Analysis :

Pārā + mān + itān bird = money + of us + you took.

(18) *Serīm birrīwa*

Analysis :

ser + ī + m birrīwa = the head + of him + I have cut off.

Note that a short vowel (*i* instead of *ī*) reverses the meaning, as in Nos. (1) and (2), mispronunciation (*serīm birrīwa*) giving the meaning 'he has cut off my head'.

(19) *Wutishī*

We have here an example of the verb and dative separated to admit a particle, for euphony. The analysis is : *wut + ish + ī* = he said + also + to him. The regular construction *wutīsh* would have run the risk of losing the value of the *ī*, 'to him,' by a shortening of the sound, implying then 'he said also'.

N.B. *Wutishī* may also mean simply 'he said also', for the form *wutī* is a simple preterite 3rd singular, and it separates its final vowel to admit *-ish*, particularly in the dialect of Sulaimania. This, of course, is the case with all verbs, not only with *wutin*.

In perusing these paragraphs, the student should keep before him the table of SG verb forms, Classes I and III, which will help to elucidate the duties of the suffixial pronouns.

12. Omission of Conjunctions

The conjunction *agar* (*hagar, hakā, ek, eg*) is often omitted (as in Persian) both in NG and SG.

Examples—

(1) *Irū hāt, dī nazānim chi dakat*

Literally, to-day he came, then I know not what he will do, i.e. if he should come to-day, I know not what he will do.

(2) *Min dakūzhī, bikūzh !*

[If] thou wouldst kill me, kill !

SG (3) *Saw jārit blaim qait niyya*

[If] I tell thee a hundred times, thou heedest not

SG (4) *Has bikam dakirrimawa*

[If] I please, I shall buy it

The conjunction *tā*, 'up to,' till, 'as soon as,' can be omitted where its sense approximates or could be exchanged with *agar*.

(5) *lāt bikhem, damirri*

[As soon as, if] I strike thee thou wilt die

This is not very generally encountered.

The conjunction *wa, o* = and, is sometimes omitted, particularly in NG.

13. Omission of Prepositions

The prepositions which may be omitted are *bi, pai, a, la, di* = 'to', and *di* and *nāw* = 'inside'. In some cases the dative or locative termination replaces the omission, but in others there is neither inflexion nor preposition.

Examples—

(1) *Hāt khwār dānisht māl*

He came down and sat in the house

Or, fully inflected,

NG *Hāt a khwārī, dānisht di māl dā*

SG *Hāt lakhwāro, dānisht lamāl*

(2) *Chūn Haolīr, for Chūn a Haolīrī*

They went to Erbil

SG (3) *Namdāi* for *Namdā paī*

I gave it not to him

The omissions of prepositions should be noted from the Specimens of Style.

14. *Cardinal Numbers*

It sometimes occurs that it is desired while enumerating a quantity to impress upon the hearer its magnitude. In such case the numeral may take the sign of the plural, as—

(1) *Zhe pānzdahān zaidā habūn*

There were more than fifteen

(2) *Hazārān jār laanat bisarī bāvīdā*

Curses a thousand times on his father's head

CONSTRUCTION OF THE SENTENCE

In all simple sentences the almost invariable rule for the order of the main components thereof is (1) subject, (2) object, (3) verb.

Compound sentences may present, apparently, some difficulty in their resolution into this order, but no difficulty will be experienced in separating them into (1) subject + qualificative (whether adjectival or adverbial), (2) object + qualificative, and (3) verb + qualificative; when it will be seen that the order usually observed is—

- (1) Adverb or adverbial phrase.
- (2) Subject.
- (3) Complement to the subject.
- (4) Object.
- (5) Complement to the object.
- (6) Verb.
- (7) Complement to the verb.

Though the rule is very regularly observed, the demands of effect or emphasis permit reversals of the positions of the adverbial phrases, more particularly the transfer of the complement of the verb to a position before the object. Note the last sentence, which, in the text from which it is taken, reads: *Ijārī awī askerī khānī rāfizī zhe atrāfīd ī Marāghāi yānza hazār savār o pīā ber hew kerī*. Also in the sentence *subai khwai hātī mālī*, it is permissible to place *mālī* after the subject.

Poetry, however, avails itself of its licence to a wide extent, and inverts the sentence or disorders it just as the demands of form, metre, or rhyme may demand.

In sentences containing only pronouns for the object, where they are enclytic, the order is naturally reversed, the pronoun in its affixial form coming last (see Remarks on Pronouns in the Accusative Case, in Part I).

For the rest, as above remarked, granted this main rule of construction governing subject, object, and verb be observed, the non-essential and complementary parts of the sentence are placed at will of the speaker where they best express their value in the whole phrase.

STYLE AND COMPARISONS

As in most simple languages, the style of Kurmānjī is, as a rule, direct and forcible, particularly in the most northerly groups. In Persian and dialects allied thereto a weakness of narrative appears in the superabundance of conjunctions employed, and Southern Kurdish also shows this feature in a measure. The NG, however, by omitting them very often, gains in force, if somewhat abrupt, and hesitates to use any word that is not essential.

Adverb or Adverbial Phrase.	Subject.	Word or Phrase complementary to the Subject.
<i>Subai</i> In the morning	<i>Az</i> I <i>hardu braīdī vai</i> both his brothers	<i>dī</i> certainly <i>īwāra zhe nachīrī</i> at evening from hunting
	<i>diz</i> thieves [<i>diz</i>] [thieves](understood) <i>khwai</i> he himself <i>Beg</i>	<i>digalī chand āghālarān</i> <i>ku digalī Pāshā</i> <i>rūnishtin</i> with several gentlemen who are seated with the pasha
	<i>Beg</i>	with several gentlemen who are seated with the pasha
	<i>Digalī</i> With <i>Rūki</i> One day <i>Lasarī khānī</i> On the housetop <i>Amrūzh</i> To-day <i>Ista</i> Now	<i>chand āghālarān</i> some gentlemen <i>khwāja</i> the khwaja <i>īshī vai</i> his work <i>kas</i> one [<i>awa</i>]
<i>Zhe yek o dū</i> From one another <i>Ijarī</i>	<i>jūshishī tāba</i> fierce turmoil <i>vān</i> they <i>awī askerī khānī rāfizī</i>	<i>la nīwi dīdai giri-</i> <i>yānmūdā-</i> in my tearful eyes
	<i>Ijarī</i> Then	that infidel Asker Khani

Object.	Word or Phrase complementary to the Object.	Verb.	Word or Phrase complementary to the Verb.
<i>derī awdaī</i> the room door		<i>wakam</i> will open <i>hātīn</i> came	
<i>miqdārekī dirāf</i> much money		<i>ketin</i> fell <i>birin</i> took <i>hātī</i> came <i>dakhwan</i>	<i>a malekī va</i> upon a house and <i>mālī</i> to his house
<i>sadī</i> the meal		eats	
		<i>rūnishtin</i> are sitting <i>chū</i> went <i>hayya</i> is <i>nāsānī</i> knows not <i>telab daka</i> seeks <i>-ya</i>	<i>ser khāniā khwa</i> to his housetop
<i>jaiga ī khwai</i> his own place		is <i>dibirrin</i> take <i>ber hew</i> <i>kerī</i> collected	<i>zhe atrāfid ī</i> <i>Marāghāī</i> from around Maragha
<i>tālān</i> plunder <i>yānza hazār</i> <i>savār o piā</i> eleven thousand horse and foot			

The following examples display this simplicity of style, and are translated literally :—

Rriyā khwa girt qalūnā khwa tai kir āgir dāna sar, qalūna kaishā : qazdā bāzhairī kir, gaishla bāzhairī, zhinā dīd buchūka dīd : mazinā dīd, etc.

Gundiān juthkārīān digeriā, dī mārīk la sar berfi qafilā, la vai merhemet kir, bir, la sar pākhiria diraizh kir. Mār garm bū, sari khwa blind kir, lasari gundiān hujūm kir. Gundiān gu ki, mārīk kotia, az bām sababī jān i ta, azi jānī khwa zhata bigirim. Gu : la sari vai khist.

Bilbil chū ser giliā dārī bān kir Bāzek hāt ek vīa bilbila bikhwa. Bilbil bān kir ka, az tair ki pchūkim tu ma dakhwui, pāshī cha hāsīl dabī? Harra fenī khwa tair ki bibīna, bukhwa. Bāz go ki, az aīn nīnim, az dastī khwa khazīrdā nainim ek az harrim la pariā mazin bigirim, balki az nābīnim, pāshī az mahrūm damīnim, girt, khwār.

This terse economy of language is typical of the northern part of the NG, and finds little place in the SG, where, as the student will have noticed, the language is softer and given to more syllables and more conjunctival words. The middle Kurmānjī (Bitlis, Mūsh, S'airt, the Tiyaṛi,

He took his road : filled his pipe : put fire to it, his pipe smoked : set out to town, arrived at town : saw women, saw children, saw men, etc.

A village labourer walking, saw a snake on some snow curled up, to him he showed mercy, took, stretched him on an oven. The snake was warm, raised his head, wounded the head of the peasant. The peasant said, 'Miserable snake ! I was the means of saving thy life, I will take thy life from thee.' Said : struck him on the head.

A nightingale went on a tree branch, sang. An eagle came, perchance he might eat the nightingale. The nightingale cried, 'I am a small bird, thou eatest me, afterwards what result is there? Go, like thyself a bird find : eat !' The eagle said, 'I am not mad, I give not from my hand my prey ; if I go to catch a big bird, perhaps I find not, then I remain disappointed.' Seized, ate.

Jazīra ibn 'Umar, etc.) is by no means so simple or direct as the pure NG, nor so forcible.

Putting the last example into SG Kurmānjī we should obtain the results below :—

NG *Bilbil chū ser giliā dārī, bān kir. Bāzek hāt ek vīa bilbila bikhwa*

SG *Bilbil chū lasarī chikī dāraka, wa bāngī kird. Sargarekish hāt ku aw bilbila bilān bikhwatīn*

NG *Bilbil bān kir, ki az tair ki pchūkim tu ma dakhwui*

SG *Bilbil hawārī kird, ku min bāldirekī pchūkim, atū ma dakhwui*

NG *pāshī chi hāsīl dabī. Harra fenī khwa tair ki bibīna*

SG *lapāshīwa chūt bo debī. Burrūwa wakū khwat bāldirekī*

NG *bukhwa. Bāz go ki, az dīn nīnim, az dastī khwa khazīrdā nainim*

SG *būina bikhwa. Sargar gutī ku min shūt nīm, wa ladazī khumīsh machīraka*

NG *ek az harrim la variā mazin bigirim balki az nābīnim*

SG *barnayam hagar birrūim la bāldirekī gawrā bigirrim, bash chāom paī nakāot*

NG *pāshī az mahrūm damīnim : girt : khwār*

SG *lapāsharwa pakim dakawī, itir girtī o khwārdī*

1. For the purposes of comparisons, at length, of styles of the different sections, the Kurmānjī of Erzerūm is here placed beside that of Sulaimānia, with English translation.

NG	SG	TRANSLATION
<i>Diwakhtī hukūmatī</i>	<i>La wakhtī hukū-</i>	In the time of
<i>Ibrāhīm Pāshā la</i>	<i>matī Iwrām Pāshā la</i>	the Governorship of
<i>Bāzīdī zhe āghātdī</i>	<i>Bāzīd la gawrākānī</i>	Ibrahim Pasha at
<i>vai derī mairūfī daulat</i>	<i>aw dīw pīaoekī bū ku</i>	Bayazid, of the chiefs
<i>dushgūnī habū, pīr o</i>	<i>daulatī taik chū bū.</i>	of that district was

NG	SG	TRANSLATION
<i>hafta sālî, bî hāl, nāwî</i> <i>Deli Ismāil Aghā</i> <i>dagūtî har jārānān</i> <i>dacha nek Ibrāhîm</i> <i>Pāshā wa ahwālî khwa</i> <i>ifāda daka Pāshā zāf</i> <i>o hendektishteki didata</i> <i>vai. Rūzheki dīsānî</i> <i>Ismāil Aghā dacheta</i> <i>nek Ibrāhîm Pāshā wa</i> <i>kharjekî dakhwāza</i> <i>Pāshā dabaizha vai ki</i> <i>irūkî pārā hāzir nînin</i> <i>ku hināda. Ismāil</i> <i>Aghā aw zhi zhwaî</i> <i>khabērî sel daba va</i> <i>taita mālā khwa kîtek</i> <i>tapāncha habūya tizhî</i> <i>daka wa hendekî bārūt</i> <i>ogullada tîna gewerikā</i> <i>khwa wa khenchairā</i> <i>khwa dîbar pishtā</i> <i>khwa rrā daka magari</i> <i>murāmā vai kushîna</i> <i>Ibrāhîm Pāshā habuya,</i> <i>ku chirām îjārî kherjî</i> <i>nadāya min. Avî</i> <i>Ismāil Aghā zhînekî</i> <i>pîr o kûrekî dah</i> <i>dwānza sālî habû</i> <i>Ismāil Aghā tadārekî</i> <i>durus daka, îjārî da-</i> <i>baizha zhînā khwa ku</i> <i>rrā ba, kûrî khwa bîba</i> <i>wa harra mālā Shaikh</i> <i>Ibrāhîm. Îjārî zhînî</i> <i>gutîa ku zhîbo chî an</i> <i>bichîna mālā shaikhî?</i>	<i>Pîrish bû o hafta</i> <i>sālektî, wa zîwîr, nāwî</i> <i>Deli Ismāil Aghā yān</i> <i>degūtî. Jārān bî bi</i> <i>jārekî darrûî lāi</i> <i>Iwrām Pāshā wa hāl</i> <i>hawālî khwa dagutî.</i> <i>Pāshā paî chishtekî</i> <i>hendek o zûrî didāwa.</i> <i>Dīsān rūzheki Ismāil</i> <i>Aghā darrûa lāi</i> <i>Iwrām Pāshā dāwāi</i> <i>pārā lai daka. Pāshā</i> <i>paî dalāî ku amrûj</i> <i>pārām paî nîyya ku</i> <i>bîamit. Ismāil Aghā</i> <i>lam qsa kîni hāt wa</i> <i>dhait bo mālî khwaî.</i> <i>Damānchaekî hayya</i> <i>tizhî daka wa tûzekî</i> <i>dermān o guḷḷa tai</i> <i>dakha wa rrā dabasa</i> <i>pishtî khwaî wa kîerdî</i> <i>khwaîsh debasa pishtî.</i> <i>Qasdî whā bo kîzhîdîni</i> <i>Iwrām Pāshā bûa ku</i> <i>bochî amjārekî khar-</i> <i>jekîm nadāwa. Am</i> <i>Ismāil Aghā zhînekî</i> <i>pîr o kurrekî deh</i> <i>dwānza sālî bû. Ismāil</i> <i>Aghā tagbîrî hul</i> <i>dagîrra jārekî dalāî bo</i> <i>zhîni ku halsa, kurra-</i> <i>kit bîba mālî Shaikh</i> <i>Iwrām. Zhîni kutî</i> <i>ku bo aîma burrûin bo</i> <i>mālî Shaikh?</i>	a man who had lost his fortune. He was old, seventy years, and enfeebled, and his name was Deli Ismail Agha. Now and then he would go before Ibrahim Pasha and recount his circumstances. The Pasha would give him more or less. One day again Ismail Agha went before Ibrahim Pasha and claimed money from him. The Pasha says 'that to day I have no ready money to give thee'. Ismail Agha at this news becomes infuriated and comes to his house. He has a blunderbuss, and primes it, pours in a little powder and a bullet with the object of killing Ibrahim Pasha, for 'why this time did he not give me alms?' This Ismail Agha had an old wife, and a son of ten or twelve years.

NG	SG	TRANSLATION
<i>Ismāil dabaizha av</i> <i>ujāgha, hūn bichîna</i> <i>vai derî irūka shūlaka</i> <i>minhayya, balkî durust</i> <i>bîba. Zhîn wa kûr</i> <i>dachina mālā Shaikhî.</i> <i>Vai rūzhî zhî rūzhā</i> <i>inî bûya ku Pāshā wa</i> <i>khalq hamû zheboî</i> <i>nmaizhā inî tainā</i> <i>mizgaftî Waqtî salāt</i> <i>Ismāil Aghā tapāncha</i> <i>dibinî benishî dakata</i> <i>ber pishtā khwa vai</i> <i>khanjarî zhî dakata</i> <i>bar pushtā khwa wa</i> <i>dachata mizgaftî wa</i> <i>lasarî riā Ibrāhîm</i> <i>Pāshā naizûkî rûtîna</i> <i>Pāshā wa khalq zhî</i> <i>taina mizgaftî wa</i> <i>namaizha inî dakan</i> <i>wa khalās debîn, bar</i> <i>herw bider dikewîn.</i> <i>Ismāil Aghā bider</i> <i>nakewî wakt Pāshā</i> <i>taitîn ku zhi nekî</i> <i>Ismāil Aghā bibûrit</i> <i>wa bider kewit Ismāil</i> <i>Aghā tapāncha didata</i> <i>tanishtā Ibrāhîm</i> <i>Pāshāî wa āgir</i> <i>dakatin Gulla la shāla</i> <i>pishtā Pāshāî dikawit</i> <i>wa dabûra zhi sarî</i> <i>pārsûyān larūt charmî</i> <i>dacha wa darbāz daba.</i> <i>Digalî Pāshāî chil</i>	<i>Ismāil dalāî nazar-</i> <i>gāî aiwa bichîn lewai</i> <i>ishekim hayya bash</i> <i>chā bibî. Zhînaka wa</i> <i>kurraka darrûin a</i> <i>mālî Shaikh. Aw</i> <i>rûjish rûjî jûma bû,</i> <i>ku Pāshā o khalq</i> <i>gishtî bo nwaizhî jāma</i> <i>dhain bo mizgaotaka.</i> <i>Wakhtî salām Ismāil</i> <i>Aghā damāncha</i> <i>lashîrî kawāî lapishtî</i> <i>daka, wa kîerdish aîka</i> <i>la pishtî wa darrûa</i> <i>bo mizgāot wa la sarî</i> <i>rraîga Iwrām Pāshā</i> <i>bar dhait Pāshā wa</i> <i>khalqish dhaina miz-</i> <i>gaotowanwaizhî jāma</i> <i>dakhûinîn wa khalās</i> <i>debîn dasta gal yek o</i> <i>dû bî dar dachîn.</i> <i>Ismāil Aghā der nāchit</i> <i>sātkî Pāshā dhait ku</i> <i>lai Ismāil Aghā</i> <i>bibûrit wa birrûa bî</i> <i>der Ismāil Aghā</i> <i>damānchaka armāj</i> <i>dekishî bānî Pāshā wa</i> <i>dataqainî. Guḷa la</i> <i>shālî pishtî Pāshā lā</i> <i>daka lapuostî bāoshî,</i> <i>whā rrā dafarrî bî</i> <i>dûrawa. Lagalî</i> <i>Pāshā chil painja</i> <i>khizmachî bûn. Amjār</i> <i>Ismāil Aghā tai agat</i>	Ismail makes his arrangements, and then says to his wife, 'Get up, take thy son to Shaikh Ibrahim's house.' His wife said, 'Why should we go to the Shaikh's house?' Ismail says, 'It is a place of pilgrimage; go there, I have an affair, perhaps it will chance well.' The wife and boy go to the Shaikh's house. That day, too, was Friday, when the Pasha and all the common people went for common prayer to the mosque. At the finish Ismail Agha puts his pistol under his tunic in his belt, and his dagger also in his belt, and goes to the mosque, and on the road of Ibrahim Pasha, near to him, takes his stand. The Pasha and people come to the mosque and read the prayers, and being finished disperse and go out in groups. Ismail Agha does not go out, and when the Pasha passes near him to go out,

NG	SG	TRANSLATION
penja khulāmām habūn. Ijārī Ismāil Aghā dwagara ku Pāshā bi gulla nākat dada khanjarī kūra wadaka. Ibrāhīm Pāshā ku bi khanjar bikūzha. Aw khulāmī khwā dawī niwā Pāshā wa Ismāil Aghāki dūān zhi zhwaī brīndār daka, wa awān chil penja khulāmān dīnīwā mizgafti parān parān daka. Chūn ku aw Ismāil pīr o hafti sālī bū ijārī pāi la sijādaiki dā la wa daka. Ijārī khulām gahāna sari vai idī mijālā rrā būn nadāi aw dāina bar khanjarān dī niwā mizgafti dā kushtin wa bi derawa der ānin lashī vai bi āgir sūtīn. Wa Ibrāhīm Pāshā zhī brīndār būi miqdār dū mahān maālaja kirin sāgh būi. Aw zhin o kūr ī vai zhai zhi bāzhīrī surgūn kirin wa dū seh pīs-māmīdī vai habūn bi ghair haq girtin wa kushtin wa māl wa khānīdī wān kharāb kirin. Tāīfāīdī Akrād	ku Iwrām Pāshā bigulāī nakaot. Istāka Ismāil Aghā khen-jairī dakisha ku bi khenjairaka bikū-zhīwa. Ao pīaoagān khwāyān farriān lanāo Pāshā wa Ismāil Aghā wa dūān layān brīndār daka, wa āo chil painja pīaoagān lanāwī mizgaot blāo dabīn. Chūn ku ao Ismāil pīr o haftā salī bū jārek pāi gīrī dakh-watin wa dakawa Amjār pīaoagān bānz dāna mīlī jāi halstānī-yān bo nadā wa bi kīerdakan har lanāoi mizgāotaka laidān o kuzhdīnī. Lashī hai-nān ladarawa wa bi āgir sūtāndīn. Iwrām Pāshāish brīndār būa wādai dū māng dar-mānī dakat chā bū. Zhin o kurrakāi la shārdā bi derriān kīrd, dūān siān kurri-māmishlai bū, awānish bi bai qezāi yān girt o kuzhd, wa māl o khānūyān darūkhest. Tāīfakānī Kurdān har whā bai hūoshk la shundā ishī fikir nākan, chi baitawa	Ismail Agha aims his pistol at the Pasha and fires it. The bullet passes through the stuff of the Pasha's waistband, and scores the skin of his side, and glancing off goes afar. With the Pasha there were forty or fifty attendants. Then Ismail Agha sees that Ibrahim Pasha has not fallen by his bullet. This time Ismail Agha draws his dagger that he may kill him with the dagger. Those attendants throw themselves between the Pasha and Ismail Agha, and he wounds two of them, and the forty or fifty servants scatter in the mosque. Ismail Agha being an old man and some seventy years, his foot catches in a prayer rug and he falls. This time the attendants quickly throw themselves upon him, and giving him no time to rise plunged their daggers into him and killed him there in the mosque. They brought his body

NG	SG	TRANSLATION
wa bi aqlān dumāhīā shūlī mūlāhaza nākan har chi baita aqlī wān ilā dakan mirin wa zhin ozārūk wa ghamā vāndā nīnin.	ladilyān gat dabī bīkan, mirdīn o zhārū zhin o minālakānīān khamiyān niyya.	outside and burned it with fire. Ibrahim Pasha, too, had been wounded, and for the space of two months underwent cures and became well. The wife and boy were expelled from the town, and there were two or three cousins of his whom unjustly they seized and killed, and destroyed their houses and homes. The Kurdish tribes in this manner do not think of the consequences of a deed. Whatever comes into their heads they must do; the death and bereavement of their wives and children cause them no sorrow.

2. The following specimen of NG¹ is of the dialects of North-Eastern Kurdistan. For purposes of comparison the middle column is a SG rendering of the same.

NG	SG	TRANSLATION
Ruvik ba bizin la māl digariān: vānā purr tī būn: la birka digariān birek dīn. Debīndā khebik āv	Rewī ba bizink bo māl digariān, wān zur tinī bū, bo bir digarin bīr yān dī, lebin tuoze kī ao bū. Wāna zūr	A fox and a goat were going home; they were very thirsty, and looked for and found a well. In it was a

¹ From Lerch, *Forschungen über die Kurden und die Iranischen Nordchaldaer*.

NG	SG
<i>habū. Vānā purr tī bābūn be hirs hātin, bāshī saimish nekerin, ketin bire, purr av khwārin, pāshā ek beder kavin khwāst, reik naaīnnāchārmān. Bizin bi ruvārā gū ki, ma berā av khwār, ek am beder kevīn rai tunīna. Ruvī gū ki, qasavat maka, hevālī min, ezī dūbāreki bibīnim īsh ālla aima beder kavin. Bizin gū ki tūi tertībī bika. Ruvī gū ki rrā ba sar nīngā nīngī khwa paishin biber dīvārī serī khwāi bikūlocha khwāve be berī dīvīr dī ez bikshim serī pūi ta beder kevīm. Pāshū azī ta bikshīnim der ema her dū zhe khalās bibin. Bizin vā tertība purr begānmish kir, kaif bū, gū va firsenda la min tuna, fenī ruvī ki laalīm bikai az fenī wai bikem. Hamā ruvī bāz dā ser pūi bezin beder ket, lehanda bira dīgeriā. Bezin īsh vā dā, gū ki, hevālī min, min o tū vaira bū, ma bitarā yārdīm kir, tū beder ketī ta az</i>	<i>tīnīti hayya hājiz būn hsaib yān nakird dā farrīna bīraka wa āoyān zur khwārd. Tuozekī tir dā khwāz-tin bider bhainawa, rraiga biberī chāo dīār nīyya, pakyān kaot. Bezinka gutī pai rewī ku brākam āomān khwārd bo der bikewīn raimān nīyya. Rewī gū halopal maka, bāokim, dīsān, bzānim, shālā der kewīnawa. Bezin gutī atū fendek bika. Rewī gutī halsā rāst ba, destit lebarī dūwār ser o shākhītish dāina sīngī ta min bichīm bānī paīi ta, der chim, wa lapāshūish min dekshainimīt ladarawa, aima her dūk lamma khalās bibin. Bizin lam tagbīr zur hazī kird, shād bū, gutī awānda zairikī la min nīyya, huoshki rewī ku fuirīm bikat minish wakū hishkī awa bikam. Hamā rewī bānz dā lasarī paīi bizin, lā chū, lagerī bīraka degarī. Bizink am īshā ai, gutī, jānim, min o tū larwai būn, min bo</i>

TRANSLATION
 little water. They were very thirsty, and so, disgusted, and without thinking, hurled themselves into the well and drank much water. A little while after they would like to come out, but could see no way before them, and so remained helpless. The goat said to the fox, 'Brother, we have drunk water, but for our egress there is no way.' The fox said, 'Do not make a fuss, little father; let me see, please God we shall get out.' The goat said, 'You think of a plan.' The fox said, 'You get up on your hind legs, put your fore legs, head, and horns against the wall, I will go up on your shoulders and get out, and then I will pull you out too, so both of us will be clear of this.' The goat was delighted at this plan, and very glad, and said, 'I could not have thought of such a plan till the fox taught me it, and I too must agree

NG	SG	TRANSLATION
<i>nakshāndīm der. Ruvī bi pīrsā vai dekenī gū ki, hai ek aqilī ta dī riā tedā būa, fenī purt ki būa, pāshī tū neketī bira, ta vai chāghī aqilek dushūrmish būā. Bi khatirī ta, shughūlī min hayya, gū, chū.</i>	<i>yārīm kird, tū lader chū, minish nakshāndī biderawa. Rewī lam qsa kenī kird, wutī ku, wo bezin hagar aqil la zinjī tu awānda gish bū, tu dai nakāotī la bīraka, lam zerifī aqilit hūshkit dakir-dawa, khair hātī, īshīm hayya, Ama gutī o rrūi.</i>	with him.' But the fox jumped up on the goat's legs, and got out and walked round the well. The goat saw this and said, 'Comrade, we were both here, I befriended you, and you got out, but you have not helped me to get out.' The fox at this laughed, and said, 'O goat! if thine intelligence were as much as the hairs in thy beard, thou wouldst not have fallen in, thy wits would have been at work. Good-bye! I have work.' This he said and departed.

3. The Kurmānjī in the left-hand column¹ of the following is NG of the Central districts. As in the previous examples the middle column is the SG rendering of the same.

NG	SG	TRANSLATION
<i>Rustam suvār bū, aw o Baizhan, Gurnīs, kāfir barkat, barai va chūākir dūd bāzhairī māzinderāne gutāvaye bāzhairāi māzinderāne, pa fultkirit</i>	<i>Rustam suvār bū, aw o Baizhan o Gurnīs, kāfir kāota barī, la chūān birdī. Shārī Māzanderān ī dī, gu shārī Māzanderān amata. Tamāshāyān</i>	Rustam mounted with Baizhan and Gurnis. The pagan led, and took them over the mountains. They saw Mazanderan town. He said, 'This is

¹ From *Kurdische Sammlungen, Erzählungen, und Lieder im Dialekte von Bohtan*, by Albert Socin.

NG
bāzhairai mazīnderān gallak mazina. Baizhan guti khālū tu dai chāvī bāzhairi dastinī? Gū az nazānim. Baizhan gu az leta tegbiri bikem. Gu debaizha Baizhan. Baizhan guti khālū gū chakāi d khwa, jūlī d khwa o rakhshī khwa behela lehera tu harra bāzhairi bi-iassasina beraina chāvā destini. Gutī Baizhan, dai bikhabari ta kem. Rustam rrābū, chakī o jūlī khwa hammīya khestin heilān lewideri. Gurnis, Baizhan, khulām, rakhshī, balak, ham-mū heilān luwideri, rīyā khwa girt, qalūnā khwa tāi kir, āgīr dāna ser, qalūna khwa kishā, qazdā bāzhairi kir. Chū bāzhairi, ghaishita bāzhairi zhenā dīd, buchūkā dīd, mazinā dīd, lebari chāvī vān bi jūja. Gū hai gedī jūja yārī pai kerin, dā bar berā pchūka biūū ketin, mazinā bdiūv ketin, dā bar berā, dā bar tupa serā. Vai gedā iūja

SG

kird, shārī Māzanderān galik gāorāya. Baizhan guti māmū atū itir am shāraka chlūn astiaini Gutī, min nāzānim. Baizhan guti, min bo tu tagbiri bikam. Gutī, dabeai, Baizhan. Baizhanish gut, māmū, chikī khwat o jilka khwat wa rakhshī khwat laira bar da, atū birrūa la shārdā jāsisi bika, bizān chlūn bigirri. Kutī Baizhan, har bi fandī tu dakamarwa. Rustam halsā, chik o jilikī khwaī gishkī dā khest, dānā lewāi. Gurnis o Baizhan o Rakhshī o khulām o balk gish dā nā laora, rraiga khwaī dī, qaliānī tai kird, dā agerstāndī, qaliānī kishā, rāi girt bo shārdā Chū bo shār o gaishta shār zhi-nakān o minālakan o piāoagānish dī, lebari chāoyān bū bi zhūzhik. Gutin, hai zhūzh baohiz, hanekeyān kird, bardyān kird berā. Minālakan kewtin la-shūnī gawrakān la-shūnī kāotin, bard pai

TRANSLATION

Mazanderan town.' They looked, Mazanderan is a great town. Baizhan said, 'Uncle, how then wilt thou take the town?' He said, 'I know not.' Baizhan said, 'I will make a plan for thee.' He said, 'Speak, Baizhan.' Baizhan said, 'Uncle, thine armour and thy clothing and thy Rakhsh leave here, go thou in the town and spy out, see how thou mayst take it.' He said, 'Baizhan, I will follow thy plan.' Rustam arose, his armour and clothing, all, he laid down, put them there. Gurnis, Baizhan, servants, Rakhsh, clothing, all, he left, and set his face towards the road, he filled his pipe and lit it, and smoked it, and turned his face townwards. He went to the town, and arrived there, saw women, children, and men, and before their eyes became a hedgehog. They said, 'O wretched hedgehog!'

NG

tu lchī tgarhi? Gu az limālā dīvī Māzanderānī dgarhim. Yekī guti kul māl hāhāhā aw qasrāā ledawī māzenderānā, gāvag āvaitera, gāvag avait pusht paira, ākhir lezī lakhwa kir chū gaishta qasrī, chū nai dergahī qasrī khulāmā guti jūja dī kīva chī? Gu az dachum salal ladī-vānī. Khulāmā guti wagarra. Gu dharrī hoshhāl aw darī wa-karī chañgīla khulāma girt halekī pālak pairāna, rīya khwa vakir. Chū ber derī dīvānī, guti salām alaik. Hū fatkirin āva jūjaik, guti na alaik na salām na rehmetulla, na bere-kāt, avī chu tof jūjaya ho mair sar. Dīvī Mazānderānī guti jūja tu shkīva tāi? Gutī az jūjaī irānīma Gutī tu jūgaī irānī? Gu balī. Gu tu lachī tgarhi? Gu az banī az hātima nik ta khulāmyā ta bekam.

SG

khestin, latapulayān derī kird Gutin 'oi zhūzhka bāo hīz bo ku arrūi?' Gutī min bo mālī dīvī Māzanderānī dagarrimaawa. Yekīān gut, 'Mālī mālūn, hāhā, āwa qasrī dīvī Māzanderānā.' Bāñzekī dā, dīsān bāñz dā pshtī purt, pāshū rraigaī dī, chū wa gaishta qasrī, chū nāwī dergaī. Khulāmāngutnzhūzhī, lakū dachī, gutī min arrūim la pillakānī dīvān. Khulām guti wagarra, gu achī bāsha āo derī bikerawa. Bālī piāo girt, pāraī pai nā rraī khwaī kirdwa Chū labarī derī dīvānkhānī, wu salām alaik. Har tamāshayān kird, zhūzhieka, na salāmyān gut, na rahmatulla, ona bari-kātū, ama chlūn zhūzhkaya, har wak piā Dīvī Māzanderān guti, 'Zhūzhk lakūo dhaī?' Kutī, 'Min zhūzhka airānim.' Gutī, 'Atu zhuzhi airānīti?' Gutī, 'Ba.' Kutī, 'Tu pai chī digarri.' Kutī, 'Khulā-

TRANSLATION

and laughed and stoned him. The children followed him, and the elders followed him, and stoned him, and turned him from their hillock, saying, 'O wretched hedgehog, what art thou after?' He said, 'I seek the house of the Devil of Mazanderan.' One said, 'Accursed, there! There is the castle of the Devil of Mazanderan.' He leaped forward, jumped over the bridge, then hastened, and arrived at the castle, and went inside the castle gate. The servants said, 'Hedgehog, where goest thou?' He said, 'I go to the stairs of the Divan.' The servant said, 'Turn back.' He replied, 'Go, it is well, and open that door.' He seized the servant's arm and pushed him, and opened his road. He came before the door of the Divan, and said, 'Salam alaik.' They all stared at him, 'It

NG

SG

TRANSLATION

*mit, hātima lāt khiz-
matit bekam.*

is but a hedgehog,' and said neither 'salām' nor 'rahmatullah' nor 'barikatihu'. 'What hedgehog is this, like a man?' The Devil of Mazanderan said, 'Whence comest thou?' He said, 'I am a hedgehog of Persia.' He said, 'Thou art a hedgehog of Persia?' He said, 'Yes.' He said, 'For what comest thou?' He said, 'I am thy slave, I am come to serve thee.'

POETRY

The NG example¹ (left-hand column) is of Middle Kurmānjī, of the NG, and the right-hand column is the SG rendering of the same.

Dalaila aishāna, Dalaila aishāna, Chīā bilinda, ta nabīnim, Dastīkhwasarsinḡātabigarīnim, Ladinyāi vakā ta az nabīnim.	Dalaila aishāna, Dalaila aishāna, Kaifaka berza tu naūīnim, Dasī khwam ser siṡḡī tu begarīnim Ladinyāi waku tu min naūīnim.
Dalaila aishāna, Dalaila aishāna, Azī tambūrek chīkem chārda pārda,	Dalaila aishāna, Dalaila aishāna, Min tammūrek bīkeni, chwārda pārda,

¹ From *Kurdische Sammlungen, Erzählungen, und Lieder im Dialekte des Tūr 'Abdīn*. Prym & Socin.

Azī telai bikhemī zhekulla zhe Amin telaka taikhām la aish
darda o la darda,
Zhinī delāl zhe mīrī kotī, Mairī Zhinī juāna la pīao nāfasāl, pīao
delāl zhe zhinī kotī, natai zlāmī la zhin nā shīrīn, nayana
kushtin o natai bardān. kuzhdin o nayana bardān.

Dalaila aishāna, Dalaila aishāna, Dalaila aishāna, Dalaila aishāna,
Azī tambūrek chīkem zhe Amin tammūrek bīkem, la
khastuwa mārā, hiskānī mārā,
Azī telā bikhemī zhebiskī yārā, Amin tailaka taikhem la gūdāla
Azī davī dainim lebīn gūi gūhārā. yāra
Amin damakam dānim bino gūe
gūāra

Dalaila aishāna, Dalaila aishāna. Dalaila aishāna, Dalaila aishāna
Azī tambūrek chīkem zhe Amin tammūrek bīkem, la
khastūwa chūka, hiskānī chūka,
Azī telā bikhemī zhe biska būka, Amin tailaka taikhem la
Nhā az nazawījīm, dostī ma pīrchaka būka
pchūka. Ista zhinī nakhwāzīm, ku duosīm
pchūka.

Dalaila aishāna, lemin o lewai Dalaila aishāna, lemin o lam diḡī,
diḡī, lemin o lewai diḡī, lemin o lam diḡī,
Baznā ta kulilka nū hamīlī, Bazmī tu gupika, nāo shikāwī,
De o bāvī ta sar min o ta chūna Dāik o bāokī tu la min o tu,
gelī. dakan gilāwī.

Lailā leminī, Lailā leminī, Lailā leminī, Lailā leminī,
Tarkī ta nādim hattā kherīnī Barī tu nayam, tā kherīnī
mīrīnī, mīrdinī,
Az tīr būma zhe vai gūtīnī. Ma tīr būa lam kutīna.

TRANSLATION

Dalaila Aishana, Dalaila Aishana,
The hills are high and I see thee not;
Oh! that my hand might reach to thy breast,
There is none other on earth like thee.

Dalaila Aishana, Dalaila Aishana,
A lute will I make of fourteen strings,
And the strings shall be made of my ills and griefs;
A comely wife and an ugly man, a handsome man and
an ugly wife, come neither to killing nor forsaking.

Dalaila Aishana, Dalaila Aishana,
A lute will I make of serpents' bones,
With strings made from the loved one's locks,
And my mouth shall be for its rings and pendants.

Dalaila Aishana, Dalaila Aishana,
A lute will I make of sparrows' bones,
With strings of a young bride's curls.
Not for me the wife, my love's yet young.

Dalaila Aishana, mine, and of this heart!
Thy form a new budding flower.
Thy father and mother complain of us.

Laila, thou art mine, Laila, thou art mine!
Nor will I leave thee go till the moment of death,
My plaint has wearied me.

1. The foregoing examples display in the NG three separate dialects, that of Erzerūm, that of Bāyazīd and the Caucasian and Azarbaijān districts, and that of the Middle or Hakkārī Kurdistān, and they should be carefully examined by the student, who will learn from them many

differences of actual word use, of pronunciation, and of construction. It will be found that the Erzerūm dialect (the first specimen) is a well-formed and expressed language, complete, dignified, direct, and free from those elementary types of expression common to the other two examples of prose. A certain use of Arabic words is permissible, occurring in the same context as that in which Persian employs them.

2. The second prose example is very elementary, absolutely simple and direct, with good enunciation and but little corruption of sound, while the third, the dialect of Bohtān, is slovenly and corrupt, badly pronounced, and showing signs here and there of the Nestorian dialects which are spoken by the Christians of those districts. Also, while the other dialects select a certain set of grammatical usages, making each its own, the Middle dialect mingles them, here appearing like SG and there resembling NG, with often involved style and sometimes omissions of conjunctions which make it apparently difficult, defective, and involved.

3. Yet the same dialect lends itself to a well-sounding poetry, sonorous, of a ringing metre admirably adapted to the spirited yet mournful tones of the Kurdish music, which is, as we should describe it, 'in the Gregorian scale.'

Reverting to the comparative features of the three prose examples, as an opening and introductory sentence to the narrative, we have in each, respectively—

- (1) *Diwakhtî hukumatî Ibrâhîm Pâshâ la Bâzîdî, zhe âghâidî vai derî mairûfî daulat dushgûnî habû.*
- (2) *Ruvik ba bizin la mâl digariân, vâna purr tî bûn.*
- (3) *Rustam suvâr bû, aw o Baizhan Gurnîs, kâfir barkat barai va chîa kir.*

The adequacy of the first sentence is remarked, in that it is direct, introducing immediately to the hearer the two principal persons in the narrative, the time, and place. Inflections are full and regular, the grammar is exact, displaying a specimen of an already formed language, ceding no point of style to Persian itself, which would read—

دروقت حکومت ابراهیم پاشا در بایزید از آقایان آنجا مرد
دولت افتاده بود

The second introductory sentence (2) gives an equally direct and adequate narrative, but very simply put, no redundant word being used: the verb is, as is precisely correct, in the imperfect indicative, 'they were going,' but the secondary sentence, *vānā purr tī būn*, is not connected by a conjunction to its predecessor, and this omission, which occurs throughout the story, makes for a great deal of the apparent simplicity of the style. No attempt being made at elegance of construction the result is less pleasing than in the example (1), but the narrative is very forcible, as is well exemplified in the curt last sentence, *Shughūlī min hayya, gū, chū*, lit. 'My work is, said, went'.

In the third article of prose (3) every characteristic of weak and involved style is found, together with a corruption of pronunciation and misuse of words not remarked in the other examples. Most noticeable of all is the repetition of the word *gut*, *gutī*, *gū*, meaning 'he said', as *Baizhan gutī, khālū gū*, 'Baizhan said, "Uncle," he said,' a type of narrative seen nowhere in English except in its most illiterate dialects, where an exact parallel will be frequently met with. Then, too, the preposition *la* is used for several meanings; the precision

of example (1) in its use of prepositions is absent here, and while the preposition is to be expected frequently in this dialect, approaching more nearly, as it does, to the real SG language, which uses it so freely, it has not adopted any of the SG prepositions, while ignoring those of the North.

To be remarked also is the use of the Chaldean genitive, the prefixial *d*, which appears in *chakī d*¹ *khwa* and *julī d*¹ *khwa*.

The plurals are irregular; *-ān*, *-ā*, and *-īd* are all used, as opposed to regular uses in other dialects.

Such phrases as *chū bazhairī*, *ghaishta*² *bāzhairī*, *zhinā dīd*, *pchūka dīd*, of which tautology is the distinguishing feature, are very common, and as a result of the apparent poverty of the style doubtful meanings occur, and the style itself appears weak and ungraceful, a hybrid, having alike missed the inflections of the SG dialects and the simple narrative of the NG tongues.

In poetic forms, however, this same style stands out in creditable contrast to the florid and artificial verses of the SG, by its very repetition and fine periods, which the SG does not attain. The comparison between two in Dalaila Aishāna may be noted, but not sufficiently well, for here being a translation SG gains in form and choice of words.

The little differences in the uses are too various among the NG styles to be fully remarked here, and the student can only, by making himself familiar with their characteristics, detect the variations which, apart from

¹ This combination may be mistaken for the northern plural in *-īd*; the Chaldean genitive is, however, typical of this dialect, which usually forms the plural in *-ā* or *-ān*.

² This word occurs once or twice in this example, and it should be noted that *g* and *h* are pronounced separately, not as if representing the guttural *gh*, but the combination *gh*.

general style, mark one dialect from another. Nor is it to be imagined that every dialect is represented by these three examples of NG and one of SG. Every village and canton has its differences, minor, certainly, and insufficient to nullify the general knowledge of the main stem variations, but differences none the less.

It is a good plan, for determining the principal variant features, to compare the verb forms employed, when the diversities exemplified in the verb tables will be seen possible of allocation to various groups.

In the verb 'to be', it will be noticed that while all three examples above use the forms *habū* and *habūya* in preterite or perfect, (1) confines itself to *habū* and uses it regularly, while (2) uses both indiscriminately sometimes and (3) uses *bū* in preference. The use of *habū* extends as far south as Rawandūz, the dialect of which is otherwise entirely SG.

In the present indicative of the ordinary verb all three use *da-* as the verbal prefix, but (3) employs the form *dai* + {adverb
object} + verb, as *dai kīva chī*, for *kīva dachī*.

In the preterite, while (1) and (3) use regularly the correct preterite form, i.e. the infinitive minus the terminal *-n*, (2) takes a final *-n* which again brings it to the infinitive form, as in *bīrka dīn*, which in (1) or regular NG should be *bīrka dī*. This dialect, however, uses to a great extent the preterite form which affixes pronominal particles.

Example (3) uses *da* with the imperative, as *da baizha*, which is a feature of the SG. It also uses *-ī* as a suffixial pronoun, as *-ī* in *paī kirin*, 'they did to him,' for the NG *bī vaira kerin*. Another SG feature in example (3) is the word *hū* or *ho* (SG *har*, *her*, *ha*, 'ever, every'), which is rarely seen in pure NG.

The indiscriminate occurrence of all three genitive forms will also be noticed, while (1) and (2) preserve a more regular use.

Prepositions and conjunctions are omitted continually, and corrupt pronunciation exists throughout, noticeable in such instances as *hailān* for *hailānd*, *chitof* for *chitun*, *ho* for *her*, *chāvī* for *chūn*, *gāvag* for *gāvakht*, *shkīva* for *zhkūa*, and many others.

Example (2) makes free use of the Turkish verbal noun in *-mish*, which is not generally employed in other examples—

<i>saimish</i>	forethought	<i>chātlāmish</i>	burst
<i>qazānmish</i>	profit	<i>chālīshmish</i>	worked
<i>dushūmish</i>	pondering	<i>gechmish</i>	passed, missed
<i>shishmish</i>	blown up	<i>kurmish</i>	well thought
<i>tapmish</i>	stamping	<i>goānmish</i>	betraying

and many others.

ANNOTATED SPECIMENS OF

The following is one of the stories from Jaba's *Notices* N.W. Kurmānjī.

TEXT

Mirzū Rashī habū¹ zhe tāifidī Izīdīdī Vānī² bû lākin qawī³ diz o harāmzāda, awī bi khwa naql dikir⁴ ku az digalī yekī Salmāsī nāwī Memed būina⁵ berā o dūst. Dāim az dachūm zha atrāfān min dizī dekerin⁶ wa haivān wa māl bi shaw taina Salmāsī mālā dastī berākai khwa Memed wa dū shaw wa seh shaw lamālā Memedī demām⁷: ijārī Memedī aw māl wa haivānīdī dizī dibirra Khoi o Urūmī, vān darān⁸ dafurūtin wa bahāidī vān tanīn, bahrekī dirāfī⁹ dadāya min, we bahrāek zhī zhebuī khwa haldigirtin whā bivai tarzī shash haft sālakān ma dastā berāi¹⁰ digal yek o dū kirin, va qawī dūst o āshnā būin. Pāshī chārekī¹¹ az chūma kenārī¹² Tabrizī, bishaw naizūkī

¹ Rashī. The Kurds, particularly of the north, corrupt nearly all Muhammadan names, as Mukho for Muḥammad, Ahmu for Aḥmad, etc., while in the south the corruptions take different forms, being Ḥama for Muḥammad, Aḥa for Aḥmad, etc.

² *tāifidī Izīdīdī Vānī*. An example of the extended genitive, 'of the tribes of the Yezīdīs of Vān.' Note that the form quoted in Part I for the genitive of nouns is used.

³ *qawī*, from Arabic قوی; other dialects usually use *gallek* or *purr*.

⁴ *bi khwa naql dikir*, lit. 'to himself relation he used to make'.

⁵ *būina*. Note the use of the perfect.

⁶ *dekerin*. *Dekir* would be more usual, but this is one of the dialects which affix -n to the singular of the imperfect.

⁷ *demām*, imperfect, as with other verbs in the context.

⁸ *vān darān*, regular plural of the compound *awderī*, 'there.'

⁹ *dirāf*, 'money,' from the old word *dirham*.

¹⁰ *dastā berāi*, 'assistance,' lit. 'the hand of brotherhood'.

¹¹ *chārekī*, for *jārekī*.

¹² *kenārī* in this dialect means 'district'.

PROSE AND POETRY

et Récits Kourdes, being in the dialect of Erzerūm and the

TRANSLATION

One Mirza Rashid there was, he was of the tribes of the Van Yezīdī,¹ but a great thief and ruffian: he used to relate of himself the following, that I, with one of Salmās,² by name Muhammad, was brother and friend. Frequently I would go, and from the surroundings I would rob, and the animals and goods at night I would bring to Salmās to the hand of my brother Muhammad, and would stay two nights and three nights in the house of Muhammad: then Muhammad would take the animals and goods to Khoi and Urūmīa³ and at those places would sell them, and would bring their price, and would give me a part of the money, and would take a part for himself, and in this manner for six or seven years we assisted one another, and we were very great friends and acquaintances. After some time I had gone to the Tabriz district, and at night

¹ Yezīdī. The Yezīdī are a peculiar sect of people who exist among the Kurds, but include also in their ranks Armenians, Turks, and Georgians, though in very small numbers. They are widely spread, being found from the Sinjār province of Mesopotamia to the Caucasus at Tiflis. Their tenets are based upon a veneration of Satan, and explanations of the little that is known of them and their religion may be found in Layard's *Nineveh and its Remains*, Professor T. Williams Jackson's *Persia, Past and Present*, and other works.

² Salmās. A town in Persian territory, in Azarbaijān, inhabited by Persians, Turks, and Kurds.

³ Khoi and Urūmīa, two towns near Salmās, in Persian territory.

bāzhīrī zhe qāfilāi bishawa māi.¹ Hājīekī tujār² digalī seh bārī haisterānī qumāsh zhe kārwan hendekī dūr dachit³ min khwa lasarī rai wakū⁴ mārīān diraizh kir, wakū haistīr naizūkī min būn, haizhī shaw wa tārī bu, wa jinqīn, wa tujārī ku lasarī bārekī suvār bū zhe haistīrī kata ardī, idī⁵ min amān o zamān nadāi, ghāma⁶ ser tujārī va bilā muhlat bi rihān girtī sarī zhaī kirrī⁷ di jhīdā hisht⁸ har seh haistīr digalī bārānī awa rī kirī: hīdī min khwa āwīta nhālekī⁹ wa bi rūzhī di nwālīdā¹⁰ khwa wishārtī, wakū būya shāwī tārī min haistīr digalī bārān naizūkī sūbai ināna¹¹ derī mālā dūstī khwa Memed, wa az chūma sarī kūlaka min hīdī⁵ kāzī Memdī kerī. Memed hātīa derawa¹² ma bārā ināna khwārī wa birīna mālī wa haistīr kīshāna twīlāi wakū Memdī aw haistīrān va bārīdī qumāshān dītīn qawī shā būi, izzat wa ikrāmā min kirīn az zhi dikhānikai khalwat rāzām va hisāi būm, wakū būya shaw Memdī gutī min, ku Mīrzū, tu ijārī harra shūlā khwa, lākin hatā dū hiwān pai airadā¹³ maya lewīrānī awa māl

¹ *bishawa māi*. Note that the form *shawwa* is the result of affixing *awa* to *shaw*, giving the meaning, not of 'night', but of 'night-time', a use throughout Kurmānjī, cf. *ruozhawwa*, 'daytime.' The phrase means literally 'left by night-time', i.e. left on the road at nightfall.

² *tujār*. Kurdish, like Turkish, from which it has adopted the word, uses the plural of the Arabic *tājir* to express the singular meaning.

³ *dachit*. Use of the present indicative for graphic narrative.

⁴ *wakū*. Note, *wakū* meaning 'like' and *wakū* meaning 'when'. The latter appears more correctly in the other NG dialects as *wakai*.

⁵ *idī*, *hīdī*, 'more, again, yet.' Other dialects use *dī*, *dīn*, *idīn*, and SG *itir*.

⁶ *ghāma*, ڤامه, not ڤامه. From *ghaishtīn*, ڤه‌پشت, 'to arrive.'

⁷ Lit. 'and the head from took'.

⁸ *hisht*. Note that the nominative *min* serves as a subject for *nadāi*, *ghāma*, *girtī*, *kirrī*, *hisht*, without repetition.

near the town encountered a caravan night-befallen. A Haji, a merchant, with three mule loads of cloths, gets a little way away from the caravan. Then I gave no mercy nor leisure. I sprang upon the merchant, and without delay seized him by the beard and beheaded him and left him there. All three mules with their loads I took, then I hid in a ravine, and by day I concealed myself in gullies, and when it was become dark night I brought the mules and loads, near dawn to the door of my friend Muhammad's house, and I went to the skylight and I then called Muhammad. Muhammad came to the doorway, I brought the loads down, and took the animals into the stable. When Muhammad saw those animals and the loads of goods he was very delighted, and paid me honour and compliments. I then stayed in quietness in the house, and was at ease. At night Muhammad said to me, 'Now, Mīrza, go to your own affairs, but until two months are past do not come near here, till I have sold the goods, which are a large quantity. Then after two months, come here and take your share.' I said,

⁹ *hīdī min khwa āwīta nhālekī*, lit. 'then I myself threw into a ravine'. The use of *a* before and *-ī* after the noun is very regularly observed in this dialect for the oblique cases, and recurs frequently, the *-a* being written in the original as part of the verb, though really a prefix to the noun. See also such examples as *chūma kenārī Tabrizī*, *kata ardī*, *kīshāna twīlāi*, and many others, the verbs of which, being preterite forms, normally have no final *-a*.

¹⁰ *dī nwālīdā* = *dī* + *nwālī* + *dā*, the locative of *nwālī*, the same word as *nhāla*, the *h* changing to *w*.

¹¹ *ināna*. Use of the perfect for the preterite.

¹² *derawa*, 'in the doorway.' Note the use of *awa*, as with *shawwa*, which gives an indefinite or approximate meaning to the original noun.

¹³ *pai airadā*, 'to this place,' but with the fuller meaning given by *pai*, of 'approaching, coming to the environs of'; *-dā* is of course the case termination to *aira*.

mālaka zāwa¹ hatā az dafrūshim, pāshī dū mahān² warra aira bahrā khwa bība. Min gut kū bilānī wusā bība.³ Az chūma mālā khwa Wakū muddaī dū mahān tamām būya az dīsānī bishāwa hātima bar derī Memdī. Min dīt awī zhi boī khwa khānī nanū wa mazin binā kirīna.⁴ Min khwa bi khwa gut kū Wallāh Memdī zhi vān mālī dizi⁵ gallak dirāf paidā kirīna, awa khānī mānī⁶ inshā kirīna, awa chand sal bū ku az dabātīm o dachūm khānī vai har whā bū. Khalāsa az chūma sarī bānī barī kūlaka min kāzī kir kū Memed! Memed! warra! derī waka! Idī Memdī javābā min nadāī dast bi jairān kirī⁷ tufenk bidastidā hatā berī derī wa āgirī min kerī. Kirīa hawār ku diz hātia mālā min. Idī az rūwīm va jairān ber hew būn ku diz hātia. Az zhī rewīm wa zhe dūrawa min khwa wushārī. Pāshī birūzhī min zhe dūrawa mairūfek warī kir wa Memed kāzī nekī khwa kirī,⁸ Memed hāta nekī min va hew dū dīt⁹ wa min gūta Memedī awa chabū kū bishaw ta bisarī min inā,¹⁰ wa ta zheboī cha whā kir? Memdī jawāb dāya ku pāshī ta khūī mālī wa haistirān paidā būya wa zahmat dāya min, khwa hamū istāndin wa birīn, idī tishtek didastī mindā namāya, wa pāshīn nhā idī dūstīa min o ta nīna, bibālī min wa maya,¹¹ agar idī jārekī dīnī ta bū¹² Salmāsī az dī baizhim awa dīza wa ta bidama girtin.¹³ Har chend min lawāhī Memdī kir gu insāf

¹ *zāwa*, 'much.'

² *mahān*. Note *mahān* and *hīwān*, both used in the same sense and context, being alternative.

³ *bība*, 'let it be!' *wusā*, 'in this manner.' Other dialects use *īsān* or *whā*, the latter also occurring in this dialect.

⁴ *binā kirīna*. Unusual in Kurmānjī, being an Arabic compound adopted from the Persian. The Kurmānjī is *chī kirin*.

⁵ *vān mālī dizi*, lit. 'those proceeds of robbery'.

⁶ *khānī mānī*. A pair of rhyming words such as is met with also in both Persian and Turkish, the second amplifying the meaning of the first, while without signification itself. Cf. *hūrda mūrda*, 'tiny

'Well, let it be so.' I went to my own house. When the period of two months was up, I again came by night before the door of Muhammad's house. I saw that he had built for himself a new and large house. I said to myself that, 'By God! Muhammad has truly reaped much from the stolen property, to have built such a house. These many years it is that I come and go, and his house had always remained the same.' In short, I went upstairs before the lattice and called out, 'Muhammad, Muhammad, come and open the door!' Then Muhammad gave no answer, and called to his neighbours that a robber was come to his house. So I fled, for the neighbours were all gathered together because a robber had come there. So I fled away, and hid myself far away. Afterwards by day I sent a man to Muhammad and called him to me. Muhammad came to me and we saw one another, and I said, 'Muhammad, what was it that by night you did to me, and what for?' Muhammad answered that 'After you went the owner of the goods and mules appeared and gave trouble, and took all from me, and took it away, so that nothing remained in my hands, and after now the friendship between you and me is finished, come not near me! If once more you should come to Salmās, I will say, "This is a robber," and give you to captivity'. However,

pieces'; *na tarramāsh na marramāsh*, 'neither robbers nor [the signs of] robbers.'

⁷ *dast . . . kirī*, lit. 'extended the hand to'.

⁸ *kāzī nekī khwa kirī*. Note that the subject of *kirī* is *min* in the preceding sentence, otherwise the meaning would be 'called Muhammad to him'.

⁹ *hew dū dīt*, lit. 'saw one another'.

¹⁰ *bisarī min inā*, lit. 'thou hast brought upon my head'.

¹¹ *bibālī min wa maya*, lit. 'to my side come not again'.

¹² *bū*, subjunctive of *hātin*.

¹³ *ta bidama girtin*, lit. 'I will give thee to the seizing'.

bika zhe hindā mālī tishtekī bīda min Memdī chīrī min kirī.¹ Az qūrāndim.² Pāshī min zhe jairānīdī vai bikhaf pirsārā hālī Memdī kir. Gūtina min Wallāh am nazānin zhi kideria Memed qawī khwai māl o ḥāl³ būya, va zheboī khwa khānamāna zhi nīwa binā kirīna, wa āshek zheboī khwa kirīna wa nhā qawī khwashhāl būya, magar Memdī aw māl o aistīr birīna Tiflisī wa ferūtina wa zāf derāf nāya. Wa biḥīla aw shūla dīgalī min kirīa ku āvī mālī bitinī bīkhwat⁴ va nadādita⁵ min. Idī az nāchār būi bishawa hātima mālā khwa, lākin derdī Memdī māya didilī mindā, hatā ku safarā Rūmī va Airānī qūmī⁶ va būya dizhmināi. Ijārī min shawekī chil suvārīdī Rashī⁷ pīw khestī,⁸ az būma balad, wa min ināya kenārī Salmāsī, nīwī shawī dāorī āwāhī am zhi haspān piā būn, va dā mairūf liṅgī haspān māi, min sī mairūf ināya dāorī mālī Memdī az bimālā vai balad būm, zhe kūlaka piā būm wa min derī vakerī, am chūina nīwā mālī wa min Memed o zhin o zārūk girtin. Memed debaizha Amān! Mīrzū! min kerīa, ta maka!⁹ Amān! har chi ku māl hayya bība, min nakūzha, min guhdārī nakerī¹⁰ serī Memdī zhaī kirī, wa har chi māl o ashīā būn tālān kirī wa ināyī, bishawa hātīn, wa min zheboī ḥaifā Memdī av māl o tālān livān suvārān¹¹ pāri vakerin, dā¹² ḥaifā min zheboī Memdī namīna.¹³

¹ *chir kirin*, 'to abuse' or 'insult'.

² *qūrāndim*. From the causative verb *qurandin*, formed from the Turkish *قُرْن*, 'prohibition, forbidding'.

³ *qawī khwai māl o ḥāl*, lit. 'himself powerful in goods and condition'.

⁴ *bitinī bīkhwat*, lit. 'that he might eat in solitude'.

⁵ *nadādita*. Negative subjunctive *na + dādi + t + a*. In SG the second *d*, or both, disappear, and the word would be *nadaiyatī* or *naiyyatī*.

⁶ *qūmī* or *qaomī*, from *qūmīn*, 'to happen'.

⁷ *rashī*. 'The Black Ones,' a northern tribe.

⁸ *pīw khestin*, 'to collect'.

I entreated Muhammad and said, 'Be just, give me something from these goods.' Muhammad abused me, so I expelled him. Then I asked secretly of the neighbours regarding Muhammad. They replied to me, 'By God! we know not whence Muhammad has become so rich and wealthy, that for himself he has built a mansion quite new, and bought a mill for himself, and now is most happy, unless Muhammad has sold those goods and mules at Tiflis and brought back much money.' So by meanness he did this to me that he might consume the proceeds himself, and give nothing to me. So, helpless, I came by night to my house, but the ache of Muhammad was in my heart, till the expeditions of Persia and Turkey occurred and war broke out. Then I, by night, took forty horsemen of the Rashī. I was the guide, and I brought them near to Salmās. At midnight near the town we dismounted from our horses, ten men remained with the horses. I brought thirty men round Muhammad's house, I knew my way about it, and descended at the lattice and opened the door. We all went in, and I seized Muhammad and his wife and children. Muhammad cried, 'Mercy, Mīrza, I have done wrong, do not likewise. Mercy! what there is take! but kill me not!' I did not heed, I cut off Muhammad's head, and took all he had and came away at night, and for revenge of Muhammad I divided his goods among the horsemen, so that now my enmity against Muhammad exists no longer.

⁹ *min kerīa, ta maka!* lit. 'I have done, do not thou [likewise]'.

¹⁰ *guhdārī kirin*, 'to listen,' lit. 'to do + the action of + having ears'.

¹¹ *suvārān*. Note that when a genitive particle *-ī* follows, the plural in *īd* is generally used, but when the plural noun is not inflected it takes the plural form in *-ān*.

¹² *dā*, 'so, finally'.

¹³ Lit. 'the revenge of me for Muhammad does not remain'.

The following is a story in the

TEXT

Mairūfī ki kāl la Mūsh chīrūkī kir ku sālān bhūrtīa, azī purr daulatlu va zengīn va khodī la Diārbekrī bū, mālī min dī dastī mindā purr habū, khizmachīā min habū, savārā min habū, zārūkā min habū, laukek min zhī habū jawānik fenī vai nabū bidiltir, nāvī vai Ahmī. Rūekī Ahmī dī charshūdā digarīā qizī purr delālī dī. Chū shundā vai, chū ber derī mālī qizī belānī bezānīt bāv o dai qizaka kīa. Purr pirsā vai la jairān dikir, gutin va qizī mīrū ki dīza, shukhlā vai purr kharāpa, tālānā kārwanā daka, zhen o mīr dekūzhin zārūk purr lidast vaidā būn bi sivī, khwadī qezāka vai didat. Ahmī vairā bhīst, hīvī kho zhaī neket, hātā mālī, gū, bāvakam, qat qizī zwījīm. Kho zhaī hirs hāt, gu, kurrī min, nāvā bāvā kho goānmish maka, nāvā ma nuhā rrunda, dideva khalqīdā purr rrunda zhe boī chī shukhulā nāsākhī dakirī, nāvā ma kotī dabū.

Ahmī gū, purr rrund daba, gū, chū zuqāī, wa īdīn māñgek gechmish būī nahāt. Dū māñg wa seh māñg zhaī bhūrt ehzī nahāt. Azī rā bū chū ber derī mālā merū ki dīz sekīnī, bān kir, zhīnekī der hāt, gū chī īshī ta hayya? Az perā gū laukā min vāndā bū lakīderīa? Gu azī chāva bezānim? Az gū mairūī ta kho dikhainīdā tunna? Gū, na, chū chīān la rrīā Bāshqalaī. Azī pirsā vai kir nāvī mairūfō ta chīa? gū Baināva,¹ gū, der ber hew khest, chū.

¹ Baināv, i.e. 'The Nameless', or Baināva, 'He has no name,' a refusal to disclose it.

dialect of Mūsh and Van districts :—

TRANSLATION

An old man at Mūsh told a story that years ago I was wealthy and rich, and owner of a house at Diārbekr, and my wealth was much. I had servants and I had horsemen, I had children, and I had also a son who than all the young men was braver and more clever, by name Ahmad. One day Ahmad was walking in the bazaar and saw a very beautiful girl. He followed her, and went to the door of the girl's house, that perchance he might learn who were her father and mother. He asked much of the neighbours, and they replied, 'This is the daughter of a robber, whose works are very evil, he robs caravans and kills men and women, many are the children made orphans at his hands. God will overtake him.'

Ahmad heard this, but was not dismayed, and came home, said, 'Father, assuredly I will marry this girl.' I was angered at this, and said, 'My son, betray not thy father's name; our name is now respected in the mouths of men. Why do an unworthy deed? our name will be ruined.'

Ahmad said, 'Very well.' This he said, went out, and then a month passed, and he came not; two months and three months passed, and yet he came not. I arose and went before the door of the house of the robber, and stood, calling. A woman came forth and said, 'What business hast thou?' I said, 'My son is lost, where is he?' She said, 'How should I know?' I said, 'Is not thy man within the house?' She said, 'No, he is gone to the mountains and the Bāshqal'a road.' I asked her, 'What is thy man's name?' She said, 'Baināv.' This she said, and shut the door, and went away.

Dilî min purr bû, hât khainâ kho, dît zhîn o zârûk gishk bihev o dîn rû nîshtîa, digrîn. Azî pirsîa vîn, gû, khabarâ hûn chîa? Gûtin, yâzmishek zheboî ma ghaisht, ek bikhûinî, kho zhî gerî bikaî. Azî gû bîda min, dâ dastî mindâ, vai khwân, dît yâzmishâ laukâ khoia, diba, Bâvî min, azî la pishtâ chîânâ digalî Bainâv chûma dizî, am purr tâlân kirîa, la kenârî Sairt o Bedlisî gallak mâl o paira bi hew inâ, kir bin ardî, askar hât a serî ma, ma rewîn, askar mâl dîn, birîn, idî azî o Bainav birchî o tî o bai tain mî, purr sâra, zwisâna dakhwâzin baina Diarbekrî. Ek mairûk werî kir lawaira henek paira pai ma bîda, disâi bîma mâlî kho, ânî laukî kho lawai chîân o berfî dimirî.

Az dushûmish bû, brâkî kho bân kir, ku mairîfatâ vai purr bû. Gu gishk rrund dabû me ek tu be mērâ am pevrâ harrin Sairtî¹ laukâ ta bibînin, binin waira. Azî gû fenî ta rrunda, firsend bû,² bichîn Sairtî. Am savâr bûn ketina riâ Sairt, pâshî châr painj shewân ghaishtina Sairtî zheboî khabarâ laukâ kho pai helând. Vaiderî awderî persâ kir, khabar zhai tunîna, mahrûm mî.

Am dî wagarîna riâ Diarbekrî ghaishtin bijemî dergaî, bîst o sî zaftîa ser î ma ket, me gîrt, na persâ na mersâ³ kir, ma dibirin mapis khâna, dakhinî mapisî. Rûkî dîn rî ketîa bû bûm, danîgî dhait, difikrim mairûfek sekîni ber derî, dakenî, dabaizha, Ta laumâ min kir, azî zheboî dizhmîniâ ta laukâ ta birîa chûlî, diz bû wasâ min, wa pâshî am tâlânî purr kerîna hâtina Diarbekrî, tâlânânî ma

¹ *am pevrâ harrin Sairtî*: the final -ra of *pevrâ* is the oblique case-ending, which affixed to *pev* gives the meaning of 'together'. The final -î of *Sairtî* is of course the -î of the dative case.

² *firsend bû*. Use of the preterite to express the future.

³ *persâ na mersâ*. See previous story, '*khânî mîni*.'

My heart was full of grief. I came to my house and saw my wife and children all seated while they wept. I asked of them, saying, 'What is your news?' They said, 'A writing has come for us, if thou read thou wilt also weep.' I said, 'Give it me.' They gave it me and I read, and saw it was the letter of my son; it says: 'My father, I went to the robbery, to the backs of the mountains with Bainâv, and secured much loot, and collected much wealth around Sairt and Bitlîas, and buried it underground. Soldiers came after us and we fled, the soldiers found the goods and took them. Now I and Bainâv are hungry and thirsty and have no food. It is very cold, and winter, we desire to come to Diarbekr. Send a man then here, and give me a little money, once more that I come home, or thy son will die in these mountains and this snow.'

I pondered, and I summoned my brother, for he was a man of much wisdom. He said, 'It is very well that we go together to Sairt and find thy son and bring him here.' I said, 'Thy thought is good, if possible we shall go to Sairt.' We mounted and set out on the Sairt road. After four or five nights we arrived at Sairt, and sought news of my son. Here and there we asked, [but] there was no news of him, we remained disappointed.

So again we took the road to Diarbekr and came nigh the gate. Twenty or thirty gendarmes fell upon us, seized us, neither asked nor inquired, and took us to the prison, threw us into confinement. Another day I was lying down, a sound comes, I look and see a man standing before the door, he laughs, says, 'Thou reviledst me; I for enmity took thy son to the wilds, he became a robber like myself, and after we had plundered much, and we were come to Diarbekr, I accused thee of our thefts: the

la ustûi ta khestîa¹ zâbitlarân khainîa ta girtina wa mālā ta birîna, wa zhen o zârûkî ta bûn khizân. Nuhā qizā min zhenā laukā taya, am dî māl o khainî mazindā rû nishtîa bi hisâi ta ketî bi zhârî o zahma. Va gû, chû.

The following story is in the Central

TEXT

Jārek zha jārā,² rahmat le dei o bāvi guhdāra,³ gundek habū mazin, sultānek tai habū, yek kâhnî le gund hayya zhe kâhnîa āv vadakhwan. Ghairî kâhnîa āvî vai nîna : mārek mazin hāt, kat davî kâhnîa, āv girt; nahailî āv bain. Khalqî gund merîn, zhî tihnā, gûtin sultān, āvî⁴ kâhnîa namā tai,⁵ sultān rābū hāt serî kâhnîa, nārîn⁶ dîn mārek mazin ledavî kahnîa. Sultān gû bukūzhin, mār davî vai chaî bû,⁷ zumānî vai gariā, gû, Yā sultān khwadî ma nakūzha⁸ ta nākārî ma bikūzha, gû chimā?⁹ gu wulo.¹⁰ Gu murādî ta chîa? Gu harrūzha îna kachikek bîda min az bûkhwim, azî āv bardim. Kerin o nākārîn¹¹ ûlāj zhaî nābū. Rūozhā îna hāt, kachkeg dānāî,¹² kachikaî khwār¹³ āv bardā, bardā hatā îvārî, îvārî āv girt, disā hatā ruozhî

¹ Lit. 'I threw it on thy neck'.

² Lit. 'one time of times'.

³ One of the common forms of introduction to a story, cf. *gu habū o nabū* (in the same dialect), or the Persian گفت بود و نبود, from which it is possibly taken.

⁴ Note that this dialect seldom uses the genitive particle -ā, but shows the tendency to the SG -î throughout.

⁵ *tai*. Also *tai habū*, a purely SG idiom.

⁶ *nārîn*, from *nairîn*, 'to look at,' a SG word. NG *fakirin*.

⁷ *davî vai chaî bû*. Lit. 'his mouth took form' or, as we should say, 'he found his tongue.'

⁸ *khwadî ma nakūzha*. Note omission of the preposition *ek* ('if') before *khwadî*.

police seized thy house and took thy goods, and thy wife and children became beggars and mendicants. Now is my daughter thy son's wife, and we are installed in a great house in comfort: thou art fallen to grief and misery.' This he said and departed.

dialect of Northern Group:—

TRANSLATION

Once upon a time, mercy upon the father and mother of the hearer, there was a village, and there was a lord of it. There is one spring in the village, from which they drank water. Besides the spring there was no other water. A great serpent came and fell upon the mouth of the spring, and stopped the water, did not let it flow. The people of the village [had nearly] died from thirst and said to the Chief, 'The spring has no more water in it.' The Chief arose and came to the spring, and looked in, and saw a great serpent at its mouth. The Chief said, 'Kill it,' but the snake spoke and wagged his tongue, and said, 'O Chief, till God does not kill me thou canst not.' He said, 'How?' It said, 'It is thus.' He asked, 'What desirest thou?' He said, 'Every Friday give me a maiden to eat, and I will free the water.' Do what they would, there was no help for it. Friday came, and they gave a maiden, whom it ate, and released the water till evening; at evening closed it again till Friday. Every

⁹ *chimā* for *chitun*.

¹⁰ *wulo* for *whā + y + a*, or the SG *whāta*.

¹¹ Lit. 'they did and did not'.

¹² Notice SG use of suffixial pronoun -*ai*, 'to him.'

¹³ Notice SG use of suffixial -*ai* in the objective.

ina har in kachkeg dedenaī, o āv bar dedāī, Bū dāorī kachī sultān, kachī sultān khammelāndin,¹ zhzhiv o zhzhair, av betanī chū davī kāhnīa afrīt la kichī sultān digarī hāt davī kāhnīa, kachī sultan dī, rā hisht kachī sultān,² mār dī afrīt rā hisht kechikaī sultān, mār deder ket hāt afrīt.³ Sultān o bāzhair defarrejin.⁴ Afrīt o mār sharr dekan. Afrīt shūr kishānd o mār davī kho vakir, rā hisht liŋgī afrīt, didavī khwa dānī. Afrīt shūrek linivī vaī khest, kir dū pārchā⁵ kachik sāgh zhzikī mār beder ketin. Khalqī bāzhair shā būn hātin, afrīt birin mālā sultān, liŋgī khwa derinān kir. Sultān gutīa, gū yā Afrīt mālī dinyā bikhwāzī azī bidem ta, chimā ta kachī min khalās kir? gu Khair yā Sultan, az na mehtaijī mālī dinyāima⁶ gu lai Ta che devī.⁷ Gū iro deh sāla la kachī ta degarim, gū Vaya kachik shkhwārā⁸ bība. Afrīt kachik ānī, bīnāī māl.

Sultānī mārā⁹ behīst, afrīt brāvī kusht, mārek nehīst¹⁰ bekhwārā ānī, hāt paishīa afrīt. Mār ledāorī afrīt jevīān¹¹ dedū zhemārā kusht, wadān, mair, kachik zhī stāndin. Sultānī mārā kechīg bir ker khwāhī khwa.¹² Gu brāvī min ta hebāndī, zheboyī ta hāt, ket kāhnīa. Rozhī ta

¹ *khammelāndin*. A word apparently peculiar to Middle Kurmānji.

² Note here and in other instances the inversion of regular order of object and verb.

³ Omission of preposition *ser*. NG would give *hāt serī afrīt*, and SG the same, or *hāt bo afrīt*.

⁴ Peculiar to this dialect, and a foreign word.

⁵ Lit. 'made two pieces'.

⁶ *na . . . dinyāima*. Note separation of *na* and *ma*, 'I am not.'

⁷ *devī*, from *wāin*, 'to wish,' a different verb from *khwāzin*, which also occurs here.

⁸ *shkhwārā*, would be NG *zhe bo khwārā*.

⁹ *mārā*. Note plural in *-ā*.

¹⁰ *nehīst*, 'left not,' i.e. he collected them all.

Friday they gave a maiden, and it released the water, till it came to the turn of the Chief's daughter. They adorned her with gold and silver, and alone she went to the spring. A demon sought the Chief's daughter, and came to the spring, saw the girl, threw himself upon her. The serpent saw the demon had seized the Chief's daughter, and came out at the demon. The Chief and the people peeped at the snake and the demon fighting. The demon drew a scimitar and the snake opened his mouth and seized the demon's leg in his mouth. The demon slashed at him, and cut him in two, and the maiden came out whole from the snake's belly. The people were delighted, and took the demon to the Chief's house, and cured his leg. The Sultan said, he said, 'O Demon, ask [what thou wilt] of the world's goods, and I will give thee, how hast thou released my daughter?' He said, 'No, O Chief, I am not in need of the world's goods.' He said, 'What desirest thou?' He said, 'To-day it is ten years that I seek thy daughter.' He said, 'Here she is, take her for thyself.' The demon took the maiden, to bring her to his house.

The Lord of the serpents heard of it, that the demon had killed his brother; and collected round him all the serpents and came after the demon. The serpents collected around the demon, and he killed two, they bit him, and he died, and they took the girl from him. The Lord of the serpents took her, as for his sister. He said, 'My brother loved thee, and came for thee, and fell upon the spring. The day thou camest the demon came and killed

¹¹ *jevīān*, 'collected,' from Arabic root جمع.

¹² Lit. 'made her his sister'.

hātī afrīt hāt, brāyī min kusht, ma afrīt kusht o ma tu ānī, nābī ta lekhwa mahar bekem. Rūnisht lemālā Sultān. Chalañg Afdāl lekalāhā jumānīa bū, zhenik vai habū, gallik qanj bū, mārek zhenī vai wadā. Hāt le Sultānī mārā depirsī dermān zhai bikhwāzī. Hāt lemālā Sultān pīa bū. Chi dī? Kachikek zhe shiklī insāna hayya lemālā Sultānī mārā, chaitir zhai nīna,¹ habānd. Sultānī mārā gū, Tu che devī? Chalañg Afdāl? gu Yeg zhemārā zhini min wadā az hātīm jem ta dermān dekhwāzim. Gu mair, namairā.² Gu Mair. Gu wakī mair, az khwādaima azī rā kim?³ Vaya af kechikī zhe tarā badalī zhenī ta. Gu barā bī. Kachik ber, lakalāhī dānī, kaif dekin.

Yek shaw zlāmek⁴ zhegundī kechika levaiderī mīhwān bū, kachik nās kir, daī naker. Hāt māl, chū, gut Sultān, gū, Yā Sultān, gū Chīa? gū Kicha ta lakīderīa? gu Afrīt bīr. Gū Khair, na le jamī afrīta⁵ gū Vai lejamī Chalañg Afdāla, gu Berāst? Gu, Ma dī. Sultān rā bū askerik chaikir o chū kalāhī Jumānīa, lakalāhā pīa būn, kechā khwa zhe Chalañg Afdālī khwāst, gu Az nādīm, gu Kī dā ta? gū Sultānī mārā. Sharr kerin lakalāhā Chalañg Afdāl deh mair kusht. Asker gallig bū, laī kawm bu kushtin. Kachik ānīn, da rūzha lamāl mā, kachik mair, tu zhmerā sāgh.⁶

¹ *chaitir zhai nīna*, 'the most beautiful.' *Chai* appears in SG in the form *chāk* and *chūg*, words which have nothing to do with the Persian word چاق, meaning 'fat'.

² Omission of *ānī*, 'or.'

³ Omission of *ku* before *azī*.

⁴ *zlāmek*, a word common in SG, there meaning a young armed man on foot.

⁵ Separation of two parts of the negative.

⁶ *Tu zhmerā sāgh*. This is addressed to the listener.

my brother, I killed the demon and brought thee, therefore I cannot marry thee.' She stayed at the Lord's house. Chalañg Afdāl was at his castle of Jumānīa, he had a wife, very pretty, a snake bit her. He came to the Lord of the serpents to ask and desire a cure. He came, and alighted at the Lord's house. What saw he? A maiden in the likeness of mankind, most beautiful, there in the house of the Lord of the serpents. He loved her. The Lord of the serpents said, 'What seekest thou, Chalañg Afdāl?' He said, 'One of the serpents bit my wife, and I am come to you for a medicine.' He said, 'Is she dead or not?' He said, 'She died.' He said, 'When she is dead, am I God, to raise her again? See this maiden is thine in exchange for thy wife.' He said, 'Brother, let it be so.' He took the girl, set her in his castle, and they were merry.

One night a youth from the girl's village was a guest and recognized the girl, but said naught. He came home and said to the Chief, 'O Chief!' He said, 'What is it?' He said, 'Where is thy daughter?' He said, 'The demon took her.' He said, 'No, she is not with the demon, but with Chalañg Afdāl.' He said, 'Is that true?' He said, 'I saw her.' The Chief arose and gathered an army, and went to Jumānīa Castle, and dismounted there, and desired his daughter of Chalañg Afdāl. He said, 'I give her not.' He said, 'Who gave her thee?' He said, 'The Lord of the serpents.' They fought, and ten men of Chalañg Afdāl's castle were killed. The army was numerous, and few killed of them. They took the girl, she remained ten days in her home, then died. Mayst thou be haler than am I.

The following story is in the

TEXT

Daḷain¹ li wakhtāi² Amānullāh Khān ku Vālī Hardalān bû, pîaoek habû la dazgāi āwa, la khalqī Soblākh bû. Dibaizhîn jûānmîrekî azā³ o zerîfî bû la îshî khwaî, dilî⁴ har wakû dilî shair bû, sawārekî zûr⁵ ajāibîsh bû. Kābrā nāoî Hama⁶ habû, wa paî dakutin Hamaî Muñgûr.⁷

Rûojekî Amānullāh Khān Hamaî chîrî lalāi khwaî, paî gutî, kurrekim dazānî lāw parî Bānaî pîaoî hayya nāoî Rashî Bega, ku la dasalātî min berî bûata? Wutî, na, ama namazānî, damzānî⁸ pîaoekî nāchāgî hayya, namazānî whā sūchî kurdawa. Amānullāh Khān farmûî datwānî laî bigaî?⁹ Wutî chûn nātwanîm, ma ḥaddî chîa?¹⁰ ku jerdaî o rrashadîzî¹¹ bikātin, o tujārān o bāzîrgānān, o rewānān la rraîga ruitî bikātin? Khān wutî pîaoagānî debî bî painja. Jawāoî dā, wut, Bî, bāstîra, zûrtîr layānî bo dhainimawa¹² Khānîsh gutî chanî ligalî khwat gereka? Kutî bis pîaoim bes debî¹³ Kutî chāga kurra. Kutî Rraîga shārazāî? Kutî Mānā chî?¹⁴ Ākhîr bîs pîaoî zî bo Hamāyān hal bzhārd la sawārānî khwāyān,¹⁵ haspekānî bāsh o rrahwān

¹ *Daḷain*. The irregular SG verb *lîn*, 'to speak.'

² *li wakhtāi*. Cf. NG (No. 1 specimen) *diwakhtîdā*.

³ *āzā*, 'bold,' not 'free', which is the Persian meaning of *āzād*.

⁴ Note use of suffixial pronouns throughout; in this instance NG would have *dilā vai*, or *dilî vai*, etc.

⁵ *zûr*, 'very,' for NG *purr*, *zāf*, etc. SG also uses *galîlek*, which is common to all Kurmānjî.

⁶ Note Hama for Muhammad. SG pronounces the *h* very gutturally, exactly as in Arabic.

⁷ One of the main tribes of Sauch Bulāq district.

⁸ *Wutî* . . . *damzānî*. Note that the nominative *min* is understood here, being the subject of *namazānî* and *damzānî*.

⁹ *bigaî*, from *lai gaishtîn*, 'to catch,' 'to overtake.'

¹⁰ Lit. 'what is his limit?'

dialect of the Southern Group :—

TRANSLATION

They say that in the time of Amānullāh Khān, who was Vālî of Ardalān, there was a man of his retinue who was of Sauch Bulāq. They say he was a good and intelligent man at his own work, his heart was like a lion's heart, a brave man and a most wonderfully bold man was he. The fellow's name was Muhammad, and they called him Muhammad the Muñgûr.

One day Amānullāh Khān called Muhammad to his side, and said, 'My son, dost thou know that on the other side towards Bāna is a man called Rashîd Beg, who has rebelled against my authority?' He said, 'No, this I knew not, I knew there is a bad man, but knew not that he had committed such an offence.' Amānullāh Khān commanded, 'Canst thou seize him?' He said, 'Why can I not? Who is he that he should rob and loot merchants and traders and passengers on the road?' The Khān said, 'His men will be about fifty.' He answered and said, 'So be it, it is better, the more of them can I bring to thee.' The Khān then said, 'How many men with thee are necessary?' He said, 'Twenty will be enough for me.' He said, 'It is well, my son.' He said, 'Knowest thou the road?' He said, 'How not?' At last twenty strong and big men for Muhammad were chosen, big strong horses were given to them, and

¹¹ *jerdaî*, a highway robber; *rrashadîz*, a night raider.

¹² Notice the involved construction. Lit. 'the more of them to thee for will I bring?'

¹³ Note synthetic effect of pronominal termination, where *-m* = 'to me', and replaces the NG phrase *zhe bo marā*.

¹⁴ Lit. 'what meaning has it?'

¹⁵ Lit. 'from their own horsemen'.

o gawrā paiyān dān. Hama wutī her piāo aozenḡū khwāi bi chūkh o khūrī hal pichainin, ku hagar la bānī berdī dā da daṅḡakaī lai der nayat. Whāyān kurd. Nālī haspekānīshyān hal girt ku daṅḡī lawānīsh nābī, wa pāshī khurāwā o māṅḡishāwīsh nābū suwār būn, rraigai Garrāniān girt. Pāshī dūān o siān ruozh, gaisht la nezikī Bānada. Hama gutī ku piā bin, dānīshin la ard ta huishkimān bekain, īshimān bi palopal nābī. Shāwekī hāwin bū, fainuk o khwash bū, dānishtin lichī chamakaī ku lanāorāsī dū shākhānī keuvī lo doḷiek dar dahāt, bertenkiān kurdnāwā haspakāniān wurrālāi kird lwarīn. Pāshī ku zūr fikrī kurdawa, Hama piāoekī bāṅḡ kurd, pai kutī Bāokim, atū sawār ba da burrūa lalāi Rashī Begī bo whā blai ku kārwanekī bū la Saqqizī da hātawa bo Sulaimānī, blai, Khwam o pānza piāoi tirmān lasariān hāto bo ruitiān bikain,¹ shūnī wān kārwanī tir gaishtūw aima tersīn ku wāna zūr būn, rrāmān kurd min labero hātim la lāi tu, halsa! warra! bā burrūin² bo sarī kārwanīān³ ruitiān bikain. Kābrā kutī bāsha sawār bū rrai girt. Hama piāogānī khwāi bakhabar kurd, paiyān wū bichīn lapishtī bardakāndā wa lapishtī dārakāndā khwatān biwushairin. Jārī ku Rashī Beg baitawa⁴ awstāka min daṅḡī ssk akamawa, ki aiwa bhīstin warrin la khwārawa, bifarrīn la serī. Har whāyān kurd ku Hama wutī, wa chwārīān chārwakān bird pishtī shākhī, wa hamūi lāora dānishtin ku Rashī Beg baitawa. Hā nezikī spītī bū o chāoakāniān la khāo mikrīi dakurd, hammā kesik layān nanūstū bū, la dūrawa daṅḡī hāt. Aw piāogān har chāoakāniān la

¹ Note use of subjunctive *bikain*, with *bo*, which replaces the *ki* of NG. Lit. 'for that we might loot them'.

² *bā*, peculiar to SG, part of a defective verb meaning 'to let'.

³ Lit. 'for upon the caravaneers', *kārwanīān* being the plural of *kārwanī*, 'a person of a caravan.'

Muhammad told each man to bind his stirrups in wool and cloth, that if they should cast against a stone, no noise come from them. They did thus. The horses' shoes they also removed, so that they should make no noise, and when the sun was set, there being no moon, they mounted and went on the Garrān road. After two or three days they came near Bāna. Muhammad said, 'Dismount and sit on the ground that we may consider, let not our work be hurried.' It was a summer's night, cool and pleasant, they sat at the brink of a stream which emerged from a valley between two spurs of the mountain. They slackened the girths, and loosed their horses to graze. When he had thought much, Muhammad called one man, said to him, 'Little father, mount and go to Rashīd Beg, and say to him thus, "A caravan was coming to Sulaimānia," say, "I and fifteen other men fell upon them, to loot them, behind that another caravan arrived, we feared, for they were many, and we fled, and after I came to thee. Arise! Come! Let us go to the caravan people to loot them."' The fellow said, 'Good,' and mounted and went. Muhammad roused his men, and said to them, 'Go behind the rocks and behind the trees and hide yourselves, when Rashīd Beg comes then I will make the cry of a partridge, and when you hear it come down upon him.' This they did as Muhammad said, and four of them led the horses behind a spur, and all of them sat down till Rashīd Beg should come. It was quite near to dawn, and their eyes were blinking from sleepiness, but no one of them lay down. From afar a noise came. Those men, ever were their eyes open upon the road, that perhaps they might see a rider. A little while more, a partridge call came, once, twice, thrice, and some horsemen were

⁴ *baitawa*, 'shall come.'

rraiga bû ki bashk suwârek paî chawîân bikawî.¹ Tuozeke tir danîgi kaw hât, jârek o dû jâr o sîa jâr ku chan suwâr la khwârâwa diyâr bû. Amâna yekjâr halsân, lamlâ lawlâ hâr o hâwârîân barz kurd, kâotîn serî Rashî Beg. Wâna la palopal nazânîn kîo bûa, dînâoyek ekjâr sariân kâotawa wa taqqî tfenkakân wa gullâ la garrakayân bû, chanî layân kuzhrâwa, Rashî Begish dî lanâwî dizhmin kâotawa, rrâi kurd bighâr bo serî mildâ, hammâ dûân la pîaoagânî Hama lapishti berdekî der bâz dâ n yekî laghâoî girtî, itirî khenjairî laî khest la bâoshî brîndâr bû wa kâot a ard. Pîaoagânî khwaî har blâo bûn, wa Hama hât lasarî Rashî Beg, bizûî ligalî sawarakânî khwaî birdî la rraigai Haot-desht. Birdî Sina laî Amânullâh Khân. Amânullâh Khânish dai khest la zîngân wa pâshî chan ruozhî tir kaishânî lebarî châoakânî khalq, dârkeshî kurd. Lashî la bânî dâr whâ mâ tâ hishik bûa, kallarrashân o sîsârkakechelân² guoshti khwârd, hiskânî bû spî, wa razîn.

Daîain Hama bû la gawrakânî Hardalânî, wa pâshî chan sâl chû bo lādî khwaî, ku la Serdesht bû, wa Khân zûr pârâ o māl paî dâ.³

For purposes of comparison with Kurmānjî a short Kurdî is quoted below.

TEXT

Ruzhî hazrat î resûl î khudâ wa gîrd⁴ î ashâb î khoî la kûcha ubûr kirdîân⁵ rasîn⁶ wa pîrî zhînî ki charkh risîâtî.⁷ Farmâî ai pîra zhîn khudâ î khwat chî jûr⁸ shenâkhtî?⁹

¹ . . . *bikawa*, lit. 'to their eyes might fall'.

² *sîsârkakechelân*, the bald-headed vulture.

³ Throughout this example of SG prose comparison should be drawn with the NG style and use of words. The consistent use of the suffixial pronouns and the absence of some case-endings are the most noticeable details.

⁴ *wa gîrd*, Kurmānjî *dîgal*, *ligal*.

visible below. These ones at once arose, this side and that side, shouted loudly, fell upon Rashîd Beg. Those ones in the confusion do not know what has happened, suddenly a confusion is upon them, and the noise of guns and bullets was around them. Rashîd Beg then saw that he was fallen among enemies and fled at a gallop up the pass, but two of Muhammad's men sprang out from behind a rock: one seized his bridle, the other stabbed him in the side, and he fell to earth. His own men were scattered, and Muhammad came upon Rashîd Beg and quickly with his horsemen took him on the road to Haftdasht. Took him to Sina to Amânullâh Khân. Amânullâh Khân then threw him into prison, and after some days took him, and before men's eyes crucified him. His body remained thus upon the cross till it became dry, the crows and vultures ate his flesh, and his bones became dry and rotted.

They say Muhammad became of the great of Ardalân, and after some years went to his own district, which was in Sardasht, and the Khân gave him much goods and money.

example of the semi Lur dialect of Kermānshâh (called

TRANSLATION

One day the Prophet of God with his companions were walking in a street; they arrived at an old woman who was turning a spindle. He said, 'Oh, old woman, in what manner dost thou know thy God?' She withdrew her

⁵ Imperfect, Kurmānjî *vân dabhûrt*.

⁶ 'They arrived,' being the Persian *میدند*, Kurmānjî *ghaishtin*.

⁷ Imperfect, Kurmānjî *zwîrîn*, *zwîrandîn*, *risî*, *tîshî kirin*.

⁸ Kurmānjî *chûn*, *chitun*, *chîmâ*, etc., Persian *چهار*.

⁹ The Persian verb *شناختی*, Kurmānjî *nâs kirin*.

Dast la charkh i khwai al gird¹ wa hazrat rū wa ashāb i khwai kirdan wa farmāin 'Alaikum bi dīni 'l 'ajūza, yānī lwish² bin la dīni i³ pīra zhin. Ashāw arz kirdan, fedāi tu bimin yeh³ farmāsh ki watit⁴ ima nafahmīm⁵ Hazrat farmāi yeh ki das la charkh i khwai al gird yānī ūshit⁶ ki i charkh wa i būchikī ki la dast i mīna, tā nagerdānīm⁷ awa nagerdit.⁸ Āyā⁹ i zamīnal¹⁰ wa āsmānal wa i gawrāi wa gardīn i sitāral chī taur bī sān'a girdīn ?

¹ Kurmānjī *hal girt, bar girt*.

² *lwish* = *lwa* + *ish*, 'you also.'

³ *i, yeh*, Kurmānjī *am, va*, Persian ای, vulgar Persian *i*, Lur *yeh*.

⁴ Kurmānjī *gu, kuti, wuti*.

⁵ Kurmānjī *nās kirin, tai gaishtin*, Persian نهیدن. Note in this and other verb forms all absence of particle to replace the Persian *mī-* or Kurmānjī *du-*, which omission is a feature of most Lur and Lek dialects. Bakhtiārī and Southern Lur dialects use *i-* for this prefix.

⁶ *ūshit*. Infinitive *ūshin*, Kurmānjī *gutin, wutin*, etc.

⁷ Kurmānjī *garrāndin, kherr dān*, etc., Persian گردانیدن.

⁸ Kurmānjī *garriān, kherr kirin*, etc., Persian گردیدن.

⁹ *Āyā*, the Persian interrogative introductory word.

¹⁰ Kurmānjī *ardān, khuolān*, Persian زمین ها. Note the Lur and Lek plural in *-al*.

hand from the spindle, and the Prophet turned to his companions and said, 'Alaikum bi dīni 'l 'ajūza,' that is to say, 'Become also of this old woman's faith.' The companions pleaded, 'May we be thy sacrifice, this that thou hast commanded, we do not understand.' The Prophet commanded, 'This, that she withdrew her hand from the spindle, that is, she says that "This spindle, of such smallness, which is in my hand, till I turn it not, it spins not". How would these earths and heavens, of this magnitude, turn without a Creator, and the revolution of the stars occur?'

The reader will not fail to remark at once the closeness with which this dialect follows Persian. Being translated word for word into Persian, it requires no abbreviation, amplification, nor re-arrangement to make it perfectly correct Persian. It has also adopted the Arabic words used in Persian, besides borrowing many words from that language not originally in the dialect. The idiom is, in Kermānshāh, becoming merely a Perso-Lur tongue, and the people who use it adopt with avidity new words, particularly of Arabic origin; for example, a sentence like the following is reckoned quite good 'Kurdi': *Bi vāsītāi kisrat i mashghalā u kisālat i mizāj, fursāt i sharafyābī nayāshīm*, where the only purely non-Arabic word (besides the conjunction) is *nayāshīm*, and that mongrel Persian. It is hardly necessary to state that Kurmānjī is not understood in Kermānshāh nor its surroundings.

POETRY

As the heading 'Prosody' to this section would have demanded more space than is at our disposal, it is better to limit the subject to a brief and elementary examination of the poetry of the Kurmānjī without going into technical details.

Kurmānjī poetry, of which an enormous quantity exists, mostly in the form of folk-songs, is of the simplest types, the rhyme and metre being of that elemental nature to be expected where the poetic is the outcome of an uneducated metrical prompting sense. The Kurds being generally a people who love legends, bravery, freedom, and withal are naturally gifted with the linguistic sense, have evolved, or, we may say, perhaps always possessed, songs, some of which are worthy of high rank as dignified verse, the finer that it is purely spontaneous. The folk-songs are untrammelled by the intricate conventions of the 'ilm i 'arūd which makes Persian, Turkish, and Arabic verse so unconvincing, and often so floridly pointless.

It is true that some poets of note have lived in Kurdistān who have adopted the laws recognized by the Arabic and Persian languages, and written verse in the conventional forms, usually the *qasīda* ('purpose-poems'), *ghazal* (ode), *tarji'*- and *tarkīb-band* (strophe poems), and occasionally *ruba'īyyāt* (quatrains), and there is one well-known poet, Ahmadī Khānī Hakkārī of Bayāzid, who has actually employed a large number of conventional metres for the *qit'a* (fragments) which compose his No Behar. Those used are the following:—

1. (1) *Hazaj i makfūf i maḥdhūf* (feet *mafā'ilun, fa'ūlun*)
 — — — — — (twice)

each *misra'* or line being the same, of which the poet says

chi khwāsh wazna bibiaitin
hazaj makfūf i maḥdhūf.

- (2) *Rajaz i Makhbūn* (*muftā'ilun mufā'ilun*, twice)
 — — — — — (twice) as in the lines
zauj o rajul cha mair o zhin
mīrata zaujata nisā.
- (3) *Ramal i maḥdhūf* (*fā'ilātu fā'ilātu fā'ilātu*)
 — — — — — as in the line
Fakhadh rāna dharas dāna shifā līwa.
- (4) *Rajaz i muthamman i sālim* (*mustaf'ilun*, four times)
 — — — — — as
 in the line
Ij'il bikar, ishaq bihir, idrib biqat, andar binair.
- (5) *Rajaz i muraffal* (*mustaf'ilātun*, twice)
 — — — — — as in the line
akhḍar chi kiska, aḥmar chi sūra.
- (6) *Rajaz i akhrab* (*maf'ūlu, fā'ilātun*, twice)
 — — — — — as in the line
pāshī bigīra markab.
- (7) *Munṣarih i muthamman i akhrab* (*maf'ulu, fā'ilātun*, twice)
 — — — — —
- (8) *Hazaj i akhrab i muthamman* (*maf'ūlu, mafā'ilun*, twice)
 — — — — —
- (9) *Ramal i maṭwī* (*muftā'ilun*, four times)
 — — — — —
- (10) *Hazaj i muthamman i sālim* (*mafā'ilun*, four times)
 — — — — —
- (11) *Munqarib i maqṣūr* (a metre peculiar to Persian)
 (*fa'ūlu*, four times)
 — — — — —

2. Turning from these very conventional metres and verses to those of Shaikh Ahmad Jezrî, also writer of a *divân* or complete collection of poems, we find among his verses *qasîda*, *ghazal*, and *rubā'îyyat*, but the diversity of metre is less, resulting in greater simplicity of styles. The ordinary Persian rule for rhyme is observed in the *qasîda* and *ghazals*, i.e. lines 1 and 2 rhyme, and after these every second line. This is the form which has also commended itself to a large number of Kurmānjî poets ignorant of the rules of both '*ilm i 'arūd* and '*ilm i qāfîa* (prosody and rule of rhyme).

The most usually remarked metres in Shaikh Ahmad Jezrî are—

- (1) *Rajaz* (*mustaf'ilun* — — ∪ — four times) and some of its variations.
- (2) *Hazaj* (*maf'î'ilun* ∪ — — — four times) and some of its variations.
- (3) *Ramal* in some of its varied forms is used, but the complete unchanged, or *sālim*, metre does not appear at all. The poet has avoided all the peculiar and rarer metres and has contented himself with these simple straightforward ones throughout his *divân*, which is a bulky work.

As is usually the case with poets using the conventional metres, a good deal of Arabic occurs in the verses.

A fair specimen of his style, in the metre *rajāz i sālim* (*mustaf'ilun*, four times to the line), is the following:—

Chārî halîn bārî bibîn nad parda yâ târî bibîn
Sad jārî az kārî bibîn gul vai dināwa bakhchadā.

Bā'î awînî law lewaî kud qisht o zulfā ser chiqî
Her dam hezār dil dā kewî khāl law dedā mîdānadā.

TRANSLATION

Find a way to see her beauty, unveiled and not in darkness,
 A hundred times I can see her flower in the garden.
 When a wind comes from here and there, throwing
 her curls in confusion,
 At every breath a hundred hearts fall caught there
 in the net.

Note.—Though one or two Persian words, foreign to Kurmānjî, are in the verses (*her dam* and *zulfā*), the phrase *az kārî bibîn*, which would give a Persian meaning read as Persian, signifies 'I can see', which in Persian would be *man mîtavānam bibînam*.

Of the Northern and Middle poets these are the only two whose works are available here for inspection, and the consideration of the folk-song verses is really more important, as they are the true songs of the people.

As Kurdish poetry, so long as it is confined to the memories of succeeding generations, is inseparable from the simple tunes to which it is sung, stress and pause are very marked, and as the music is very usually synco-pated, unexpected accents and stresses occur.

3. From Socin's Collection of Middle Kurdish Folk-songs (stressed syllables are accented)—

Zambîl ferûsh lāukê ruvâla
Bakîfîlê u âhel u ayâla
Hûsnîyâ Yûsîf labâla
Dâs la kûrsî san'âtai.

Âw san'ât salk ô tabâgh bû
Dâimdâ lerâste hâgh bû
Peshîa sâlkalvarâgh bû
Hâqqe rezîya qismâtai.

Zambîla ferûsh chûî pāvâsta
Sallîga birîn bâzhâira bkhâsta
Nân o âmak pai tâid lidâsta
Hâqqe rezâya qismâtai.

(1) The metre of the poem is irregular, considered in comparison of syllables to the line and accents, and only when set to a melody can it be properly fixed. To give it a name according to the rules of Oriental prosody (various forms on the base *fa'ala*) would be impossible. To a Kurdish tune, however, it goes regularly enough. The metre is generally speaking a variation of

— — — — —

and the first lines of each verse, respectively, give the following results, the redundant short syllables being slurred and almost lost in the recitation.

1. — — — — —
2. — — — — —
3. — — — — —

The second lines give—

1. — — — — —
2. — — — — —
3. — — — — —

The third lines give—

1. — — — — —
2. — — — — —
3. — — — — —

The fourth lines give—

1. — — — — —
2. — — — — —
3. — — — — —

being uniform.

To appreciate the actual values of the short syllables, it must be noted that the song is to a melody counting three beats to a bar, the song commencing on the third beat. The long (or accented) syllables usually therefore, as is natural, should fall upon the first beat, and such will be found to be the case. Where two short syllables occur together they are equal to one short syllable occurring between two long ones. This peculiarity is common in European verse. Placing beats of the bar above the syllables, the pause-lengths of the syllables would be as below—

Verse 1—

Line 1: 3 1 2 3 1 2 3 1 2 3 1 2 3
 — — — — —

Line 2: 3 1 2 3 1 2 3 1 2 3
 — — — — —

Line 3: 1 2 3 1 2 3 1 2 3
 — — — — —

Line 4: 1 2 3 1 2 3 1 2 3
 — — — — —

A false accent sometimes occurs, as is seen on the fourth syllable of line 3.

(2) The rhyme which runs throughout the poem (which is a very long one) is *-atai* on the fourth lines. The first, second, and third lines in each verse rhyme with one another, but with considerable latitude allowed for differences of vowel quantities, witness example in second and third lines of the last strophe quoted.

4. From the same source as 3—

<i>Benaira min imāmī</i>	<i>Nādim avān qad az dūr</i>
<i>Azīm khālīdī mashūr</i>	<i>Qad nākhwumā ta'āmī</i>
<i>Qenj ō kharāb o āmī</i>	<i>Hatā sarī nākam zūr.</i>

(1) Metre. The above displays a very regular and simple metre, alternating long and short or rather accented and unaccented syllables, the lines commencing alternately with and without stresses and the number of syllables in the line being, as a general rule, regular.

(2) Rhyme. Each verse contains eight lines, and without exception alternate lines rhyme.

5. The next extract is from one of the long poems which are called in the South *qatâr*, or 'string-poems', which may be extended to any length, according to the singer's memory or powers of improvisation. In many cases one line is sung by the leader, and the next by a chorus, or where, as sometimes, a line recurs, such line is sung by the leader in solo. As the Kurds say, 'You may start anywhere, and cease when the breath gives out.'

As in 3, a long or stressed syllable is twice as long as a single unstressed one, two of which together equal in pause the single stressed. As a guide to the metre, each line is translated so that the stress falls with the same values in English as in the original—

<i>Yeg Âmar uyeg Alîna</i>	One Úmar the other Âli
<i>Ashâbî hâtîna</i>	Their fóllovers with them
<i>Neztkî dairî búna</i>	Approaching nigh the cónvent
<i>Kâfir jamâ búna</i>	Róund it were the págans
<i>Ashâba barî khwá lai dâina</i>	The cómrades let him gó before them
<i>Âmar zhe dairî dér ketîya</i>	Úmar from out of the cónvent came then
<i>Paîzhî meqâbilî kâfîra kâtîa</i>	Húrling himsélf in the fáce of the págan
<i>Ashâbiya Amar dîtiya</i>	The fóllovers saw thus Úmar
<i>Báirag hailânîya</i>	Hígh they bore the stándard
<i>Âsker hilkeshtîya</i>	Chárgéd then the ármý

<i>Chârakhai kâfêra girtîa</i>	Clósed around the heáthenish foemen
<i>Hâchi aî kushtîa</i>	Állthereweretheysláughtered
<i>Yedî vai girtîa.</i>	All of them they cáptured.

(1) In general the metre is regular, being variations on

— — — — —

Certain groups of lines will be seen to exactly coincide with one another, when, a phrase of the music ceasing to repeat, the metre slightly changes as well.

(2) Rhyme. There is no regular rule for the rhyme in this type of poem, except that it seems to be to continue the same rhyme as long as possible. The rhyme in *-îa* (*-iya*), being a simple one in this dialect, will be noticed to persist for some distance, that in *-na*, being as common, finishing after less duration.

6. The following example is from a poem of the same type as the foregoing, but shows a greater regularity of metre. A certain arrangement into couplets may be noticed, i.e. as in the type referred to under heading 2, where alternate lines rhyme, with this difference, that in the type quoted in 2 the rhyme continues through the whole poem, it changes here after an uncertain number of couplets.

<i>Sûtîn îro jân lebarvî</i>	<i>Târi kir shamsa minâower</i>
<i>Âgirî eshqâ qadîm</i>	<i>Sâyaî zulfâ 'abîr</i>
<i>Mihnat o derdî ferâqî</i>	<i>Sham'î der bûdî zelâmî</i>
<i>Bûma azâbûn 'alîm</i>	<i>Mâya parvâna 'asîr</i>
<i>Az dukhum sundî bejânân</i>	<i>Min gvazânî hâtîiya</i>
<i>Ham bequr'âna 'azîm</i>	<i>Yauman 'abûsan qanterîr</i>
<i>Gar nabî zâhir zheboma</i>	<i>Gar nabî bo mâ la zulfân</i>
<i>Chan chî Mûsâî kalîm</i>	<i>Nafasek bâyi nesîm</i>
<i>Minnavaîtîn khuld o kausar</i>	<i>Minnavaîtîn khuld o kausar</i>
<i>Bâghî jannât innâ'im</i>	<i>Bâghî jannât innâ'im.</i>

(1) Metre. Each line consists of two feet corresponding to the Arabic measure *fā'ilātun* — ◡ — —, but in reciting the poem the first and third syllables are slightly stronger than the fourth. The metre according to Arabic nomenclature is *ramal*. The second, fourth, sixth, etc., lines drop a syllable at the end of the second foot, presenting — ◡ — — — ◡ —, instead of — ◡ — — — ◡ — —, giving for the couplet the very common Arabic and Persian metre *ramal i mahdhūf*, or couplet type, of which the poem itself is an example.

(2) Rhyme. The last lines of the couplets rhyme as a rule, but it will be noticed that the rhyming syllable *-īm* is interrupted by two lines ending in *-ir*, when the first rhyme again resumes its place. Farther on in the poem the rhyme changes continually.

7. Between the poetry of the Middle NG and that of the SG there is a considerable difference. That of the SG poetry which has been committed to writing is mostly by the numerous poets of Sulaimānia, who, in touch with the education of Baghdād, have imported a very large quantity of Arabic into their verse, which is also more conventional than that of the Middle Kurmānjī.

The following is from the poems of Nālī, a well-known writer of the early eighteenth century:—

(a) *Bo har kasī min dūla, tarīqī ki amānat*
Har 'āshuqī bī chāra, la rrai khauf o khotar mā,
Daidim hamū shaw rrāwa, bishāw rāwī ser shakim
Lam kū ha nātrina, na 'ainu na athar mā.

(1) Metre. The metre will be found to be regularly as follows:—

◡ — ◡ — — — ◡ — — — ◡ — — —
 for instance—
 ◡ — ◡ — — — ◡ — — — ◡ — — —
har 'āshuq ī bī chāra, la rrai khaufu khatar mā.

(b) *Hagar dil ghairī ḥibb tūyī taidā bī*
Bidastī khwat dīlam der bīna qurbān.

(1) Metre—

◡ — ◡ — ◡ — ◡ — ◡ — ◡ — — —
 ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — — —

The penultimate stress syllable in the first line is equivalent to the two last short syllables in the second line, and is therefore paused upon and accented more than the other strong syllables.

The same metre will be observed in the following couplet:—

Labo khalqī khelātī bakhshān mācha
Khalātī min hamu khu khūina qurbān
Faturī chāwakānīt nā nawīnī
Binālī fitna bas nabūina qurbān.

(2) Rhyme. It will be noticed that the rhyme in all three couplets is on the penultimate word of the second lines, in *-ina qurbān*.

8. A poem by Nālī written according to Arabic rule of prosody is quoted below—

Ki tū hatūī la naomīdī namā bās
La hijr ū intizārūdī namā bās.
La sāyī zulf ī tu wa shaw dirāisha
La subh ū nūr ī khwarshīdī namā bās.
Falak tūī wa ka imshaw ruozhimān bī
La zakhm ō bakhm ī nāhīdī namā bās.
Hawādīs jān o dūrān bu bī sāqī
La bāzm ī jān ī jamshīdī namā bās.
Raqīb o mudda'ī har dūk la khwadān
Hatā chan sā'atīkīdī namā bās.
La sāyī qadd ī maozūn ī dī zulfī
La Nālī sha'r ī taswīdī namā bās.

		NG	SG
account	<i>hsaib, hzhmār, heshmār</i>	<i>sān</i>	
accustomed	<i>fair</i>	<i>hūrī</i>	
ache	(n) <i>aish</i>		<i>zhān</i>
—	(v) <i>aishīn</i>		<i>zhān k.</i>
achieve	<i>gehīn, gehāndin</i>		
acorn	<i>barū, balū, palūt</i>		
acquaintance	<i>nāsī</i>	<i>hūgīrī</i>	<i>duoskhā</i>
acquainted	<i>nāskir</i>		<i>shārazā</i>
action	<i>kār, īsh, shukhl</i>		
active		<i>jest</i>	<i>tungotūzh</i>
adder	<i>mārgisk</i>		
adhere	(v) <i>chaspīn</i>		<i>likīān</i>
adjacent	<i>tenisht, tenish</i>		<i>laqai, lolā</i>
adorn	(v) <i>ārā k., zerīf k.</i>	<i>khamme-lāndin</i> (mid. dia.)	<i>jūān k., rās kirdin</i>
adultery	<i>gāna</i>		
advance	(money in) <i>paishakī, paishīn</i> , (loan) <i>qarz, dūn</i>		
—	(v) <i>bībar ch. laber ka. lapaish ka. chūna paish, chūna berī, labar ch.</i>		
adze	<i>tishwa, twshī</i>		
affair	<i>īsh, umur, shukhl, kār</i>	<i>lawbastī</i>	
affection	<i>dūostī</i>	<i>khwāzin</i>	<i>khwash</i>
			<i>gerek būn</i>
affright	(v) <i>tersāndin</i>		
after	<i>shūn, pāsh, dūwā, dumā</i>	<i>pai, inā</i>	
afternoon	<i>pāshinīmarū</i> , (late afternoon) <i>īwāra</i>	<i>hiñgūr</i>	<i>nīmarūdu-wā</i>
afterwards	<i>lapāsh, pāsh, pāshāwā</i>	<i>zhēpāsh</i>	
again	<i>dīsān, īdī, dīwāra, hīzh</i>	<i>īdīn, dīn, zhī</i>	<i>ish, itir, dujāra</i>
age	<i>sāl</i> , (old age) <i>pīrī</i>	<i>kālī</i>	<i>fartūtī</i>

	NG	SG
agony	<i>jānkeshī</i>	
agree	(v) <i>bihew b. gaul k.</i>	<i>paik īnān</i>
ague	<i>lerzī</i>	
aim	(n) <i>paik</i>	<i>marāz</i>
—	(v) <i>rū kīshān, bān kīshān, armānj khestin</i>	<i>marām</i>
air	<i>hawā</i>	<i>ruozhgār</i>
alcove	<i>haiwān, aiwān</i>	
alight	(in flames) <i>bi rūhinaī</i>	<i>bigarr</i>
alike	<i>wakū yek</i>	<i>wasā yek</i>
alive	<i>zinda</i>	<i>ziñga, zinig</i>
all	<i>gishk, gisht, gish, hamū</i>	
allow	<i>hishtin, hīlān</i>	
almond	<i>bāām, bādām</i>	<i>bāiv, bāif</i>
alone	<i>tinyā, tinī</i>	<i>bāyim</i>
also	<i>īzh, īsh</i>	<i>hīzh, zhi</i>
alternative	<i>chār</i>	
always	<i>gishwakht, hamū-wakht</i>	<i>tem</i>
ambush	<i>kemīn, heshār</i>	
amidst	<i>lanew, lanāw, lanāw</i>	<i>nīw</i>
ammunition	<i>dermān o gulla</i>	<i>bārūt o gulla</i>
among	see 'amidst'	<i>nāo</i>
amulet	<i>dazbañg, bāzūbañg, dazwāna</i>	<i>gullābārūt</i>
	<i>kuhan, kewin</i>	<i>birbezhin, betik</i>
ancient	<i>o, u, va, wa</i>	<i>kewnār</i>
and	<i>dāzilka</i>	
anemone	<i>kīn, qīn, harrūsha, rik</i>	<i>garrūsha, wasū</i>
anger		<i>wasū, sīl</i>
		<i>bezhā</i>
angry	<i>zīz, bihirs, hājiz</i>	
animal	<i>haiwān, chārwa, jāndār</i>	<i>chip</i>
	<i>qulapāi</i>	<i>raqāla, qāpik</i>
ankle	<i>pāmūra, pāwāna</i>	<i>halaila</i>
anklet	<i>telefāndin</i>	
annihilate	<i>tangazār, hājiz</i>	
annoyed	<i>sālāna</i>	<i>sīl</i>
annuity		

		NG	SG
another	<i>dūtīr, īdī</i>	<i>dīn, īdīn</i>	<i>ītīr</i>
answer	<i>jawāb, jāb</i>		
—	(v) <i>jawāb, jāb dān</i>		
ant	<i>mūr, mairū</i>		<i>mairūḷa</i>
antelope	<i>āsk</i>		
anvil	<i>sindān</i>		
any	<i>hīch</i>	<i>hach, kut, tu</i>	<i>tishtek, chishtek</i>
anyone	<i>hachkas, herkas</i>		
anything	<i>hachī, herchī</i>		
anywhere	<i>chijī</i>		
apart	<i>jā</i>		
apparent	<i>dīyār, āshikarā</i>	<i>khuyā</i>	
appeal	(v) <i>dād gutin, arz kirin</i>		
appear	(v) <i>dīyār, ashikarā būn</i>	<i>khuyā būn</i>	<i>nemāyān būn, hal hātin</i>
appearance	<i>rañg, dīyārī</i>	<i>khuyāitī</i>	
appease	(v) <i>āsh kirin, rām kirin</i>	<i>tanā kirin</i>	
apple	<i>sīf, sīw</i>		
apportion	(v) <i>pārva dānīān, kut k.</i>	<i>pār wa k.</i>	<i>bash k.</i>
apprentice	<i>shāgird</i>	<i>khustī</i>	
approval		<i>begenī</i>	<i>pesen</i>
approve	(v)	<i>begen k., guzīdan b.</i>	<i>bzhārdin, pesen k.</i>
approved		<i>begen, guzīdan</i>	<i>pesen, bzhārdū shlāna</i>
apricot	<i>qaisī, mishmisha</i>		
aqueduct	<i>rāw, jūghāo, jū</i>		
Arab	<i>Arab</i>		<i>Haraw</i>
Arabic	<i>Arauī</i>		<i>Harawī</i>
arbitrator	<i>nāwchī, berewān</i>		
arch	<i>tāq, kīwān, keshk</i>		
ardour	<i>taw</i>		
arid	<i>hīshk, bāw, chūl, shūrākh</i>	<i>kevāl</i>	
arise	(v) <i>hal stān, hal wastān</i>	<i>rrā b.</i>	
arm	<i>bāsk, bāl</i>	<i>chepil</i>	<i>ask, qūl</i>

		NG	SG
armed	<i>pewketī</i>		
Armenian	<i>Armenī</i>	<i>Felekī, Felā</i>	
armour	<i>zir</i>	<i>binī chenk</i>	<i>binī bāosh, hañgūl</i>
armpit			
arms	<i>chek, silāh</i>		
army	(Turkish) <i>asker</i>		
—	(generally) <i>sipāh</i>	<i>amjerg</i>	
—	(Persian) <i>leshker</i>		
around	<i>garā, geshpar, dāor</i>	<i>zhedour</i>	<i>ledāor</i>
arrange	(v) <i>hal bestin, hal mishtin</i>		
arrangement	<i>hal bestī, paikat</i>		
arrest	(v) <i>girtin, mīl girtin</i>	<i>pesīr girtin</i>	
arrive	(v) <i>g'haishtin, gaishtin, guhān, gelūn</i>		
	(causative) <i>g'hāndin</i>		
arsenal	<i>jabakhāna</i>		
arsenic	<i>mergamūsh, zernīkh</i>		
as much	<i>hindā, awānda, bichanī</i>	<i>biqās</i>	
ascend	(v) <i>birās, hāorāz, rās ch.</i>		<i>halāwīshk, barozhūr</i>
ascent	<i>havrās, hawrāz</i>		<i>shermasār</i>
ashamed	<i>shermūk</i>		
ashes	<i>khvārish, khūolāmīzh</i>		
ask	(v) <i>pīrsyār k. pīrsān, pīrsīn</i>		
asleep	<i>khaftī, khaftū, khāotū</i>		
asparagus	<i>kañgar, kargūr</i>	<i>hīliz, chār-shūr</i>	
ass	<i>kar</i>	<i>har</i>	<i>kerulākh</i>
assault	<i>arūsh, pelamār</i>		
assessment	<i>dīd</i>	<i>pelātī</i>	
assiduity	<i>talāsh</i>		
assignment	<i>bash, pelātī</i>		
assimilate	(v) <i>taī bī.</i>		
assistance	<i>pārī, bārī</i>	<i>ārī</i>	<i>yārī, hwār</i>
asthma	<i>tenghinās</i>		
astounded	<i>shāsh, mat</i>		

		NG	SG
astride	<i>sawār</i>		
at	<i>bi, la, di</i>		
atom	<i>wūrdik, hūrdik, dāṅṅa</i>	<i>hūrik</i>	
attack	(v) <i>biridā bi., palāmārdān</i>		
attempt	(v) <i>talāsh ki.</i>	<i>bzāva k. jere-bāndin</i>	
attention	<i>perestī, guedārī</i>		
auction	<i>mazād</i>		
aunt	<i>pūr, mātā, khāltik, mātik</i>	<i>dīsh</i>	
austere	<i>hishk</i>	<i>srt</i>	
authority	<i>das'halāt</i>		
autumn	<i>pāiz, pāizān, khazān</i>		
avalanche	<i>āshūta</i>	<i>renī</i>	<i>khūrmāwa</i>
avarice	<i>rezilī, hishknīnūkī</i>		<i>pīskāi</i>
await	(v) <i>pāin, chāwarī b., chāw k.</i>		
awake	<i>hishyār</i>		<i>wūrriā</i>
awhile	<i>damek</i>	<i>chāghek</i>	
awl	<i>dirāosh</i>		
axe	<i>twr</i>		
babbler	<i>dewshil, dewderiā</i>		<i>purwurrā</i>
baby	<i>pchūk, zārūk</i>		<i>mdāl</i>
bachelor	<i>bīzhin, bīzawāj</i>		
back	<i>pisht, milān</i>		
backbiting	<i>ghaibat, lāoma</i>		
backwards	<i>pishtāpisht</i>		
bad	<i>kāotī, pīs, kharāp</i>	<i>kāwil</i>	<i>nāchāk</i>
bag	<i>kīsa, (leather) jānta, tūr, tilik</i>	<i>arvān, (for milk) tūzhān, parzūn</i>	
baggage	<i>kelomel, kerpāl</i>		<i>prroplās, (of a woman) prtuprai-zhik</i>

		NG	SG
bake	(v) <i>pahtin, paizhin</i>		<i>kulīān</i>
baker	<i>nānwā, nānwān, nān-paizh</i>	<i>fernīchī</i>	
balance	<i>maizān, qapān, maizīn</i>	<i>shīnī</i>	
—	(of an account) <i>māi</i>		
—	(v) (an account) <i>girī dān</i>		<i>rūzhin k. pāk k.</i>
balcony	<i>aiwān, turma</i>		
bald	<i>kechel</i>		<i>kal</i>
bale	<i>tāi</i>	<i>pishtī</i>	<i>lūṅga</i>
ball	<i>gilūk</i>	<i>glōmisk</i>	<i>tuop</i>
band	<i>band, kizhī</i>		
bandage	<i>pechik</i>		
—	(v) <i>pechāndin</i>	<i>jebrāndin</i>	
banish	(v) <i>surgūn k.</i>		<i>shārbedar k.</i>
bankrupt	<i>hal shikiā, mendebūr</i>		
banquet	<i>cheshn, jaizhn</i>	<i>shāi, frāwīn</i>	<i>maiwānī</i>
barefooted	<i>paikhāos, pairūt</i>		
bareheaded	<i>serrūt, serkol, tāzī</i>	<i>sergut, serwekirī</i>	<i>serkhāos</i>
bark	<i>pūost</i>	<i>twl, qālik</i>	
—	(v) <i>pās k., āwtīn</i>		<i>haphap k. juh</i>
barley	<i>jil</i>		
barn	<i>kādīn, amār, mārak, kānū</i>		
barren	(of females) <i>hishk, istiūr</i>	<i>khustik, qisīr</i>	
barricade	<i>chapār</i>		
barter	(v) <i>wā guhāstin</i>		<i>bāzār k.</i>
basin	<i>kāshī</i>		
basket	<i>sebed, serwī, muchik, selā</i>		
bastard	<i>terāz, kerām</i>	<i>pīch</i>	<i>zūl</i>
bat	<i>barchemik, shemshema</i>		<i>chākkhāk-kūla</i>
bath	<i>hamām</i>		
bathe	(v) <i>hamām k.</i>	<i>blāva k.</i>	
battalion	<i>tābūr</i>		

		NG	SG
battle	<i>sharr, dawā, jeng</i>		
be	(v) <i>būn, būn, hain</i>		
bead	<i>mūr, (black) shawā,</i> (small) <i>gū</i>		
beak	<i>nūk, tūk, kūp</i>	<i>dindek</i>	<i>nukul,</i> <i>dandūk</i> <i>tir</i>
beam	<i>kuzhulk, nairga, dastek</i>		
bean	<i>lūbia</i>		
bear	<i>hirsch, wirch, birch</i>		
beard	<i>rī, rih</i>	<i>rūdāin</i>	
beardless	<i>kuesa</i>	<i>rawāl</i>	<i>kuesta</i>
beat	(v) <i>lai dān, lai khestin</i>	<i>hiṅgāwtin</i>	<i>dān</i>
beautiful	<i>jūān, khujūāl, shīrīn</i>	<i>delāl, spūh,</i> <i>kesil</i>	<i>raṅgīn</i>
beauty	<i>zerīfī</i>	<i>sepihītī, zerī,</i> <i>zhiha</i>	<i>reṅgīnī,</i> <i>khuoshgīlī</i>
beaver	<i>meikāvī</i>		
because	<i>bo</i>	<i>zhebo</i>	<i>lebar, buo</i>
beckon	(v) <i>dast libā k.</i>		<i>bidas bāṅg k.</i>
become	(v) <i>būn</i>	<i>chai būn</i>	
bed	<i>paikhaf, bestek, nizwīn</i> (of a garden) <i>kart</i>	<i>istīr</i>	<i>dūshek</i>
—	<i>heng, maishāhingīw</i>		<i>wawa</i>
bee	<i>qālūncha</i>	<i>kizik</i>	<i>gazūlik</i>
beetle	<i>lāsik, sāq</i>		
beetroot	(time) <i>jārān, paishūn</i>	<i>bartir</i>	
before	(place) <i>labar, barī</i>	<i>hindā</i>	
—	<i>sālkir, pārsik, parsāi</i>	<i>ruchukār</i>	<i>khwāzūk</i>
beggar	(v) <i>dast pai k.</i>		<i>hal k.</i>
begin	<i>barī</i>		<i>nuwā</i>
beginning	(v) <i>ser birīn</i>	<i>serzhaīgirtin</i>	
behead	<i>pisht, lepisht</i>		
behind	(in the rear of) <i>dumā,</i> <i>pāsh, lidumā, pai,</i> <i>shundā</i>	<i>didūw</i>	<i>lashūn</i>
—	<i>bāvīr</i>	<i>īnānmish</i>	
belief	(v) <i>bāvīr k.</i>	<i>īnānmish k.</i>	
believe	<i>zaiṅg, (small) zeṅgūla</i>	<i>zhenk, chenke</i>	
bell			

		NG	SG
bellow	(v) <i>borīn, horīn, herrīn</i>		
bellows	<i>kūradam</i>		
belly	<i>zik</i>		
below	<i>libin, bin, zhīr</i>		
belt	<i>pishtin, pishbenk, pisht</i>	<i>sharik</i>	<i>kemar</i>
bench	<i>pekā, takhit</i>		
bend	(v) <i>chamīn, (caus.) cha-</i> <i>māndin kewāndin</i>		<i>lar k. cheft b.</i>
benevolence	<i>guhādarī, khātīr</i>		
bent	<i>kevān, cheft</i>		<i>lar</i>
benumbed	(to become) <i>tewzīn,</i> <i>terzīn</i>		<i>tezīān</i>
bereaved		<i>kurdunda</i>	<i>mirdik-</i> <i>mirdia</i>
beside	<i>tanish, lejem</i>		<i>lalā</i>
besides	<i>zhī, hīzh, jaikīdīn, idī</i>		<i>ish, zīr</i>
bet	<i>merj</i>		
—	(v) <i>merj k.</i>	<i>ser dāniān</i>	<i>gīrū bestin</i>
betray	(v) <i>hapāndin</i>		<i>biduosti gūl</i> <i>dān</i>
better	<i>chetir, chāktir</i>	<i>rundtir,</i> <i>qenjtir</i>	<i>bāshitir,</i> <i>khāstir</i>
between	<i>nāv, nāvrāst, bain</i>		
bewitch	(v) <i>jādū k.</i>		
bier	<i>dār-i-mait, dārātarm</i>		
biestings	<i>ferū, ferāshū</i>	<i>khilindur</i>	
big	<i>mazin, fera, gir</i>		<i>gāorā</i>
bind	(v) <i>bestin, gīrī dān</i>	<i>chewāndin</i>	<i>mal</i>
bird	<i>bāldār, tair, qush</i>		
birth	<i>zā</i>		
—	(v) (to give birth) <i>zān</i>	<i>weledāndin</i> (rare)	
bit	(of horse) <i>zwāna</i>	<i>bizmik</i>	<i>naodamī</i>
bitch	<i>daiṭik, dalṭa</i>		
bite	(v) <i>wa dān, gāzīn, paidān</i>		<i>gāz girtin,</i> <i>qap girtin</i>
biter	<i>gāzūk</i>		
bitter	<i>tal, blāsh</i>		

		NG	SG
bitterness	<i>talitī, tālī</i>		
bitumen	<i>zift</i>		
black	<i>rrash</i>		
blackness	<i>rrashiatī</i>		
blacksmith	<i>āsenger</i>		
bladder	<i>rūdāin, rīkhlū</i>		<i>mizilga</i>
blade	<i>gūzān, dam, maṣvdā</i>		
blame	(v) <i>lai khūrīn</i>		<i>tāwān</i> <i>khestin</i>
blanket	(hairy) <i>māoj</i>		
—	(coloured) <i>jājīm</i>		
blaze	<i>garr</i>		
bleat	(v) <i>bārīn, mārīn, kālīn</i>		
blind	<i>kūer</i>		
blister	<i>tuqla</i>		
blond	<i>chūr</i>		<i>chāokāo</i>
blood	<i>khūin</i>		
blossom	<i>khuncha, rāoz</i>	<i>gulilk</i>	<i>shkāv</i>
blow	(v) <i>pf k</i> , (as the wind) <i>verzīn, vezīn, līdān</i> , (a whistle) <i>fikāndīn</i>		<i>hal k.</i>
—	(n) <i>sīl, sīlka, sīkhurma</i> , <i>shlpaina, kulm</i>	<i>psīr, kulmān</i> , <i>sihintī, der-</i> <i>bekai</i>	<i>mishtakuera</i>
bludgeon	<i>chumāgh, kutek</i>		
blue	<i>shīn</i>	<i>heshīn</i>	<i>kaw</i>
blunt	<i>kūl, kū, kūd</i>		
boar	<i>burāz, vurāz</i>		
board	<i>takhta</i> , (for bread) <i>pina</i>		
boat		<i>gāmī</i>	<i>qufa, belem</i>
boatman	<i>kelekwān, gāmīchī</i>		
bodkin	(for tinting eyes) <i>kil</i>		
body	<i>lesh</i>	<i>bezhen</i>	
boil	<i>dumāl</i>	<i>ādāp</i>	
—	(v) <i>kulīān, kul b.</i> (caus.) <i>kulāndīn</i>	<i>khashāndīn</i>	
boiler	<i>qāzān, berosh</i>		

		NG	SG
bold	<i>āzā, jindī</i>		
bolt	<i>cheft, mārān</i>		
bomb	<i>qumbārā</i>		
bondage	<i>asīrī, hapīs, hastī</i>	<i>mapīs</i>	<i>zerkīrrītī</i> , <i>bandī</i>
bone	<i>hastī, estik, esk, hashī</i>	<i>jesk, khastū</i>	<i>isqān</i>
book	<i>defter, ktaib</i>		
book-keeper	<i>defterdār</i>		
boot	<i>kāosh, sūrān, chekme</i>	(of wood) <i>reshik</i>	
bootmaker	<i>kāoshdūr, chekmechī</i>		
booty	<i>tālān</i>	<i>tirhew, tālekī</i>	
border	<i>kenār</i> , (of a robe) <i>atak</i>		(of a robe) <i>chak</i> , <i>parāvīz</i>
born	<i>zā</i>		
—	(to be born) <i>zā būn</i>		
borrow	(v) <i>bī dāin girtīn</i>		
bosom	<i>sīng, paish</i>	<i>pāshil, kosh</i>	<i>garz k.</i> <i>bakhel</i>
both	<i>herdūān, herdūk</i>		
bottle	<i>shūsha</i>		
bottom	<i>bin</i>		
bough	<i>gelī, leg, shākh</i>	<i>tira</i>	<i>pāl</i>
bounce	(v) <i>hal parrīn</i>	<i>teripīn</i>	
bounds	<i>hidūd, serhad</i>	<i>sāmān, senūr</i>	
bow	<i>kiwān</i>	(for carding) <i>wirishik</i>	
bowels	<i>rūdāin, rīkhlū</i>		
bowl	<i>kāshī, tās</i>	<i>kās, baadā</i>	
—	(wooden) <i>kamūla</i>		
box	<i>sanūq</i> , (small) <i>qūtū</i>		
boy	<i>kurr</i>	<i>lāok, zārū, kūr</i>	
bracelet	<i>bāzīn, dasband</i>		
brag	(v) <i>kho pasīnīn, kho āzā k.</i>		
brain	<i>mezhlū, maizhk</i>		
branch	<i>gelī, leg, shākh</i>	<i>chik, chikil</i>	<i>mukh</i> <i>pāl</i>
brand	(for horses) <i>dākh</i>		
brass	<i>pīrinj, birinj</i>		

		NG	SG
brave	<i>juānmūr, āzā, dildār</i>	<i>shūrhiñgîw, jindî, bikair</i>	<i>matirs</i>
bray	(v) <i>zerrîn</i>		<i>sarrasarr k.</i>
breach	<i>rîch, ged</i>		
bread	<i>nân, (thick) kulaira, fernî</i>		(thin) <i>raqqi, tirî, (for a journey) nairdû</i>
breadth	<i>pânî</i>	<i>pehnî, frâitî</i>	
break	(v) (intrans.) <i>shikîân</i> (trans.) <i>shkândîn</i>	<i>bizdîân</i> (rare) <i>shknândîn, bzdândîn</i>	
break down	<i>taik chûn, pak kewtin</i>		
break forth	<i>feriqîn, qûmîn</i>		
break open	<i>qalâshîtin, shkândîn</i>		
breakfast	<i>taisht, sertâst</i>		
breast	<i>siñg</i>	<i>pashil</i>	
—	(woman's) <i>guhân, mimk</i>	<i>fstân, pâkhil</i>	
breath	<i>hinâs</i>	<i>bihîn</i>	
breeches	<i>derpai</i>		
bribe	<i>rushwa</i>		
brick	<i>hâjûr, kerpîch</i>		(unbaked) <i>khisht-î-brshîâ</i>
bride	<i>bûk</i>	<i>dazgîn</i>	<i>bûkzâwân</i>
bridegroom	<i>zâwâ</i>		
bridge	<i>pîr, prr, keuprî</i>		
bridle	<i>laghâo, gem, dizgîn</i>		
brigand	<i>diz, harâmî, ashqîâ, jerda</i>		
bright	<i>ruhna, runâk</i>		<i>rûozhin</i>
brilliant	<i>drâoshîn</i>		
brine	<i>shûrâw</i>		
bring	(v) <i>înân</i>	<i>ânîn</i>	<i>henân</i>
bring back	<i>înân awa</i>	<i>tauzândîn</i>	
brittle	<i>zûshikest</i>		<i>turd</i>
broad	<i>pân</i>	<i>pehn, ferâ</i>	
brocade	<i>khirsh, kulâpdûn</i>		

		NG	SG
broken	<i>shikîâ, shkâ</i> (ground for sowing)	<i>pastîwa</i>	<i>ispâr</i>
—			
broker	<i>jumâz</i>		
bronze	<i>tunj, zerîn</i>		
brook	<i>âwîk</i>	<i>jûbâr</i>	<i>jû</i>
broom	<i>gesik, gezik, gizî</i>	<i>sîwnik</i>	
broth	<i>shûrba</i>		
brother	<i>brâ, kâk</i>	(by one mother) <i>brâmâk</i>	
brother-in-law	<i>brâzhin</i>		
brow	<i>brû, nâochâw</i>		
brown	<i>gûer, rañgîtarî</i>	<i>asmer</i>	<i>bûra</i>
bruise	<i>brîn</i>		<i>kewû</i>
brush		<i>swnakejilî</i>	<i>qashâw</i>
bubble	<i>kel</i>	<i>qampushk</i>	<i>qabba, qup</i>
bubo	<i>pizik</i>		
buck	<i>tekâ, nairî, sever</i>		
bucket	<i>duol</i>	<i>alb</i>	
buckle	<i>awzum, aghzuñg</i>		<i>awzeñgî, barazwâna</i>
bud	<i>shkîw, râoz</i>	<i>gupik</i>	<i>chues</i>
—	(of a leaf) <i>mîvik</i>		
buffalo	<i>gâmish, kel</i>		
bug	<i>ispî, ishpish</i>		
build	(v) <i>chai k.</i>	<i>qai k.</i>	<i>durus k.</i>
building	<i>khânî</i>		
bulb	<i>pîwâz</i>		
bull	<i>gânair, gâ, kalek, kûrî</i>	<i>boghâ</i>	
bullet	<i>gullâ</i>	<i>berk</i>	
bullock		<i>bûlâgh</i>	
bunch	<i>dastek, chenk, kûshî</i>	<i>ûshî, bâq</i>	<i>gumal</i>
bundle	<i>gurz, bukhcha</i>		
burn	(v) (intrans.) <i>sûtîn, sûtîân,</i>	<i>sûchîân, shwtîn</i>	
—	(trans.) <i>sûtândîn, shwtândîn</i>		

		NG	SG
burn	(n) <i>sūtī</i>		<i>sūtrā</i>
bury	<i>wushārtin</i>	<i>kirī k.</i>	
bush	<i>belek, binjik, dārek</i>		
business	<i>īsh, kār</i>	<i>shukhul, shūl</i>	
busy	<i>kharrīk</i>		
busybody	<i>dāmdirā</i>	<i>pīsevenk</i>	<i>chqachnāwa</i>
but	<i>ammā, walāk, magar</i>		
butcher	<i>qasāb, guoshtferūsh</i>	<i>chūbān, serbir</i>	
—	(non-Muslim)	<i>dastkūzh</i>	
butter	<i>rūn, kerā, kelek, niwīshk</i>		
butterfly	<i>pāpūla, pilpilūk</i>	<i>perpeshūk</i>	
buttermilk	<i>dū</i>	<i>tū</i>	
—	(strained)	<i>tūrughīdan</i>	<i>chilqamāst, dūina</i>
button	<i>dugme, mīvik, banda</i>	<i>pīshkush</i>	<i>pūlak</i>
buttress	<i>spira</i>		
buy	(v) <i>kirrīn, stāndin</i>		
buyer	<i>kiryār, bikir</i>		<i>bisīain, sīain</i>
by	<i>bī</i>		
—	(near) <i>nezīk, nek</i>		
cabbage	<i>kelem</i>	<i>lahana</i>	<i>kelarm</i>
cage	<i>kefes, qefes</i>		
calculate	(v) <i>zhmārtin, hsaib k.</i>		
calf	<i>guerik, guelika, kūlik</i>	<i>chelek, jūnaga</i>	
—	(of the leg) <i>gītīr</i>		<i>mūzik, gulma</i>
calico	<i>khānik</i>		
caligraphy	<i>desnwisār, nwisān</i>		
call	(v) <i>bānḡ k. chrīn</i>	<i>khurīn</i>	<i>hanā k.</i>
calm	(v) <i>āsh k.</i>		<i>bīdānḡ k.</i>
camel	<i>hushtir, wushtir, deva</i>		
camp	(military) <i>ūrdī, hūrdū</i>		
—	(nomad) <i>var, verga</i>	<i>jerga, cvir</i>	<i>havārga</i>
can	(v) <i>twānīn</i>	<i>kārīn, shīn, kānīn</i>	

		NG	SG
can	(n) <i>tanaka</i>		
cancel	(v) <i>taik dān</i>	<i>rada kishān-dīn</i>	<i>shīwāndīn</i>
candle	<i>mūm</i>	<i>shemāl</i>	
candlestick	<i>mūmmān</i>	<i>shemāldān</i>	
candour	<i>dīlpākī, rāsgūī</i>		
cane	<i>qamīsh</i>		
cannon	<i>tūp, tuop</i>		
cap	(of a cartridge) <i>kāsk, karsk, talāga</i>		
—	(of a child) <i>klū</i>	<i>qamtik, temesi</i>	
—	(for the head) <i>klāo</i>	<i>qāogh</i>	
capable	see 'clever'		
capers	<i>kaper</i>		<i>mārgīr</i>
capricious	<i>demdemī</i>		
captive	<i>hasīr, girtī</i>		
caravan	<i>kārvān</i>		
caravanseraī	<i>khān, serā</i>		
carcase	<i>lesh</i>		
card	(v) (of wool) <i>hal khestin</i>		
care	<i>talāsh, perestī</i>		
—	(v) (care for) <i>perestīn</i>		
careful	<i>hushyār, āgāh, pai-khatī</i>		
careless	<i>kemhush, lāqaid</i>		
caress	<i>hanek, bāosh</i>		
carpenter	<i>dartāsh, darterāsh, najār</i>		
carpet	<i>qālī, fersh, berzīlū, berzīn, berāk, māfūra</i>		
—	(felt) <i>klāo, gīldik</i>		
carriage	<i>harāwa, darūshka, arabāna</i>		
carrion	<i>kelākh</i>		
carrot	<i>gezar, jezar, cherkin-daiḷa</i>		
carry	(v) <i>hal girtīn, hal bī.</i>	<i>birīn</i>	<i>birdīn</i>
cartridge	<i>fshck</i>		

		NG	SG
carve	(v) <i>trāshîn, klāshîn</i>	<i>renîn</i> (of stones only)	<i>tłāshîn</i>
case	see 'box'		
cash	<i>pārā, paira</i>	<i>dirāf</i>	
cask	<i>khād, kodī</i>		
castle	<i>kushk, kuchk, qala</i>		
castrate	(v) <i>hashāndîn, kishāndîn, akhta k.</i>		
cat	<i>psūk, psink, ketka</i>		<i>pishî</i>
cataract	<i>slurrik</i>		
catch	(v) <i>girtîn</i>		<i>qapîān</i>
caterpillar	<i>tutklā</i>	<i>boijîk</i>	
cattle	<i>davār</i>	<i>sarwāt</i>	<i>galagā, dusimnia</i>
cauldron	<i>qāzān</i>		
cause	<i>sebeb, sedem</i>	<i>mak</i>	
cavalry	<i>suwār</i>		
cave	<i>zāgha, zhgāot, mughāra</i>		<i>kalwaz</i>
cease	(v) <i>bes k.</i>		
ceiling	<i>bān, serbān</i>		
celery	<i>kerāus, kerefs</i>		
cellar	<i>zāgha</i>		<i>serdāo, zhirkhān</i>
cemetery	<i>mazāristān, gūristān, qabrān</i>		
centipede	<i>hazhārpai, khishî</i>		
centre	<i>nāvrās</i>		
century	<i>satsālān</i>		
certainly	<i>dī</i>		
chain	<i>zenjîr</i>		
chair	<i>kursî, pekā, tekhtcha</i>		<i>chwārpai</i>
chalk	<i>kedān</i>	<i>tabāshîr</i>	<i>sifāo</i>
chamber	<i>zhūr, odā, hujra</i>		
champ	(v) <i>jūîn</i>	<i>kūtîn, kâîn</i>	<i>jāoîn</i>
chance	(by chance) <i>yekjār</i>		
chandelier	<i>paichirā</i>		
change	(v) <i>gūrîn, g'hūrîn</i>		<i>bzhārdîn, ālishtîn</i>

		NG	SG
change	(n) (small cash) <i>gūrîn</i> (v) (change place) <i>guhāstîn</i>		<i>wūrdapārā</i> <i>gāstînarwa</i>
—			
chap	(v) <i>terekîn</i>		<i>shaq bi.</i>
character	<i>dil</i>	<i>demîn</i>	
charcoal	<i>pel, pul, -ik</i>	<i>rezhū</i>	<i>zakhāl, khalūs</i>
chaste	<i>pākîs, sharmdār</i>		
cheek	<i>gup</i>		
cheese	<i>painîr, churtān</i>	<i>kesk, gawî</i>	
chemist	<i>dermānferûsh, ajzāchî</i>		
cherry	<i>giailās, (sour) balālūk</i>		
chess	<i>setrinjān</i>	<i>keshik</i>	
chest	<i>sinğ</i>		
chestnut	<i>shāhbalū, shāhbarū</i>		
—	(colour)	<i>shî</i>	<i>kūrān, kwî</i>
chew	(v) <i>jūîn</i>	<i>kāîn, kūtîn</i>	<i>jāoîn</i>
chicken	<i>jūjik, jūchka</i>	<i>chūchālok, dikelok</i> (cockerel)	
chicks	<i>frūka, jūjik</i>		
chief	<i>serek, khān</i>	<i>khundikār</i>	
child	<i>zāvruk, zārū</i>	<i>pchūk, lāuk</i>	<i>mināl, mndāl</i>
childhood	<i>zāvrukî, zārūtî</i>	<i>pchūkî</i>	<i>minālî, mndālî</i>
chill	<i>sārîtî, sārî</i>		<i>zuqum</i>
chin	<i>chin, chinka</i>		<i>zinj</i>
chisel	<i>askana, qalam</i>		
choke	(v) <i>khenqîn, khenkîn</i> (causative) <i>khenkândîn, khenqândîn</i>		
choose	(v) <i>bzhārdîn, hal bzhārdîn, shārdînawa</i>		<i>hal chinîn</i>
chop	(v) <i>shikândîn</i>	<i>qilāshtîn</i>	<i>hanjândîn</i>
chopper	<i>twr, biwr, balta</i>		<i>chapajāgh</i>
Christian	<i>gāor, nasārā</i>		
churn	<i>meshka</i>		

		NG	SG
cigarette	<i>jghāra</i>		
cinders	<i>khoḷī</i>		<i>khoḷakewū</i>
cinnamon	<i>qāqūla</i>		
circle	<i>khisht, ger</i>	<i>dūgh, hāwīr</i>	<i>khirr</i>
cistern	<i>chāl, chār, hāoz, sārinj</i>	<i>lich</i>	
citron	<i>turunj</i>		
city	<i>shār</i>	<i>bāzhair</i>	
civil	<i>terzamān, khushrū</i>		
clan	<i>khūl, birik, tira</i>		<i>hūz</i>
clap	(v) <i>terqāndin</i>		<i>chapla k.</i>
clash	(v) <i>cheqāndin</i>		
claws	<i>chirnūk, nikūk</i>		<i>chiñgr</i>
clay	<i>kūr, hūr</i>		<i>qurr</i>
clean	<i>pākizh, pāk, temiz</i>		
—	(v) <i>pākizh k., temiz k.</i>	<i>wa balezhīn,</i> <i>wa mishtin</i>	
clear	<i>ruhnāk, sāf, sā</i>		<i>zulāl,</i> <i>rāozhin</i>
clench	(v)	<i>michāndin,</i> <i>nikāndin</i> <i>shātir</i>	<i>wuzhārdin</i>
clever	<i>zairik, zher, āqil</i>		
cliff	<i>kan, kandāl, kamar</i>		
cloak	(camel hair) <i>abā</i>		
—	(felt) <i>farajī</i>		
—	(woman's) <i>chārūkhā</i>		
clod	<i>pāch, chīm</i>		
close	(v) <i>bestin, dādān</i>		
—	(the eyes or teeth)	<i>michāndin,</i> <i>nikāndin</i>	<i>quechāndin</i>
—	<i>nek, nezik</i>		
cloth	<i>qamush, khūrī, chūkh.</i>		(for a tent)
—	<i>māhūt</i>		<i>dawār</i>
—	(for a tent) <i>kewn</i>		
—	(of cotton) <i>jāw</i>		
clothe	(v) <i>ber k., ver girtin</i>		
clothing	<i>jil, kenj, jilik</i>		<i>barg</i>
cloud	<i>awr, hawr</i>		
—	(storm-cloud) <i>tawī</i>		

		NG	SG
clove	<i>maikhek</i>		
cloven	(hoofs)	<i>kift</i>	<i>dusumma</i>
clover	<i>saiparra</i>	<i>ket</i>	
club	<i>kutek, chumāgh</i>	<i>kūpāl</i>	
clumsy	<i>desgīrān, deschev</i>		
coagulated	<i>tir, has, khas</i>		<i>rich, hal</i> <i>brzikā</i> <i>bardikhaḷūsī</i> <i>gawrā</i>
coal	<i>keumerībardī</i>		
coarse	<i>mezīn</i>		
coast	<i>kenār</i>		
coat	<i>satr, pāch</i>		
cock	<i>kalabāb, kalashīr</i>	<i>dik</i>	
cockerel	<i>farrūj</i>		<i>farkh</i>
cock's-comb	<i>kākūl, pāpona</i>	<i>katār</i>	
cocoon	<i>kūza, kulusink</i>		
coffee	<i>qāwa</i>		
coin	see 'money'		
coition	<i>gān</i>		
colander	<i>pāla</i>		<i>āshpālū</i>
cold	<i>sār, zum</i>	<i>zib, zw, shoba</i>	<i>zuqum</i>
colic	<i>dilgirtin</i>		
collar	<i>ustuwānka, miltwānka</i>	<i>psir</i>	
collect	(v) <i>piw khestin, biherw</i> <i>khestin, hal khestin</i>	<i>jerwin</i>	<i>giḷir k.</i>
collyrium	<i>kil</i>		
colocynth	<i>qirzhāla</i>		
colour	<i>reñg</i>		
coloured	<i>reñgīn, naqshīn</i>		
comb	<i>shānek, shā</i>		
come	(v) <i>hātīn, varīn</i>		
comfort	<i>āsā, hisāi</i>		<i>askān</i>
comfortable	<i>hisā, tanā</i>		<i>askān</i>
command	(v) <i>farmūn</i>	<i>naid k.</i>	
commence- ment	<i>barī, barīn</i>		<i>nuwā</i>
commerce	<i>tujāret, dāostāndin,</i> <i>bīdāobistīn</i>		<i>ālshverish</i>
commission	(errand) <i>sepārish</i>		

		NG	SG
common	(quality)	<i>chitîān, chîn-tîān</i>	
commotion	<i>qālubāliq</i>		
companion	<i>hewāl, hewdas, dūst</i>		<i>rafîkh</i>
compare	(v) <i>dilzîz, dilnarm</i>	<i>maināndin</i>	<i>lāyek dānîān</i>
com- passionate			
compelled	<i>nāchār</i>	<i>bikaw</i>	
complain	(v) <i>gilî k.</i>		
complaint	<i>gilî, shikāt</i>	<i>ghazānda</i>	<i>palp</i>
complete	<i>tawāw, khalās</i>		
complicated	<i>āsî, nāwyeq</i>		
compose	<i>chî k., girî d.</i>		
compressed	<i>kūrsha</i>		<i>tilāndîa</i>
comrade	see 'companion'		
conceal	(v) <i>wushārtin, krî k.</i>	<i>khef k.</i>	
concede	(v) <i>hewrû k.</i>		<i>dān</i>
conceited	<i>khwapasan, zaidakār</i>		
concentrate	(v) <i>berhew khestin</i>	<i>jewāndin</i>	<i>jemāwarî k.</i>
condensed	<i>kūrsha</i> (particularly of snow)		<i>tilāndîa</i>
condition	<i>hāl, ahwāl</i>		
condolence	<i>serkhoshî</i>		<i>hemderdî</i>
confederate	<i>taikel</i>		
confidence	<i>dilhisāî, îmān</i>		<i>dilaskānî, dilgermî</i>
confident	<i>berdewk</i>	<i>bista</i>	
conflagration	<i>shavāt, āgir</i>		
confronting	<i>rûbarî, hewrû</i>		
confuse	(v) <i>shiwāndin, sharqāndin</i>		
confusion	<i>halopal, āsh</i>	<i>dinūyek</i>	
congealed	see 'coagulated'		
congratulation	<i>pîrûzî</i>	<i>chāwrûnî</i>	
conjecture	<i>gumān</i>		
consent	(v) <i>qabûl k.</i>	<i>paik înan</i>	<i>rāz b.</i>
console	(v) <i>wākhandin</i>		
constipation	<i>gîrîān, gîrîî</i>		<i>qabz</i>

		NG	SG
consummation	<i>pak înan</i>		
contact		<i>hiŋgiwtî</i>	
contemporary	<i>hiwbāz</i>		
contented	<i>kādîn, rāsî</i>		
continual	<i>dāim</i>	<i>tim</i>	<i>har</i> (used prefixially)
contract	<i>muqawli</i>		<i>taibir</i>
contradict	<i>lej k., lepîsh gûtin</i>		
contribution	<i>tār, bash, pār, kut</i>		
conversation	<i>qsa, gûtin, aîzhu</i>	<i>akhāftin, lāqirdî</i>	<i>khberdān, guftigû</i>
cook	(n) <i>āshchî</i>		
—	(v) <i>pazhîn, āsh k., kulān-dîn</i>	<i>pahitîn, khashāndin</i>	
cool	<i>fainûk, hūnik</i>	<i>hūn</i>	
copper	<i>fākhîr, mis</i>		
copulate	(v) <i>gāin</i>		
copulation	<i>gān</i>		
copy	(v) <i>shekil der ānîn</i>		
coral	<i>shailān</i>		<i>merjān</i>
cord	<i>band, baŋg, risî wāris, qātma</i>		
coriander	<i>kishnîsh</i>		
corn	<i>ganum</i>	<i>dekhel</i>	
corner	<i>sūcha, kurna, kur, gūa, kwāna</i>	<i>kūshî, kuḷā-chik</i>	<i>qurna</i>
corpse	<i>lesh, berāta, jendek</i>	<i>term, kalāsh, kalākh</i>	
corpulent	<i>qalāo, zikzer</i>	<i>gumrā</i>	
correct	<i>rāst</i>		
correction	(reprimand)	<i>hewrushk</i>	<i>āmūzhārî</i>
correspondence	<i>nwîsîān</i>		
cost	<i>bhā, bā</i>		<i>bash, qaimet</i>
—	(v)	<i>hizhîān</i>	
cottage	<i>māl</i>		
cotton	<i>lūka, pamû</i>		
couch	<i>bestek, niwîn</i>		

		NG	SG
cough	<i>kof, quf</i>		
—	(v) <i>kofîn, qufîn</i>	<i>kûkhîn</i>	
council	<i>henjumen</i>		
count	(v) <i>izhmârtin, hishmârtin</i>		<i>zhmîrdin</i>
countenance	<i>chûr, rû, sûrat</i>		<i>damchâo</i>
country	<i>walât</i>	<i>keushen</i>	
couple	<i>jût</i>		
couplet	<i>gîra, lâûsh</i>		
courage	<i>jûânîmîrî, dildârî</i>		<i>âzâî</i>
court	<i>dîwân</i>		
courtyard	<i>hosh</i>	<i>beden</i>	
cousin	<i>kurr-i-mâmû, kich-i-mâmû, pismâm</i>	<i>tûrin</i>	
cover	(v) <i>pûshândin</i>	<i>ortmish k.</i>	
covey	<i>bir</i>		<i>galâ</i>
cow	<i>mâûgâ</i>	<i>kafo</i>	
—	(milch cow) <i>chil</i>		
coward	<i>tersûk, tersûnek</i>	<i>qils, gidî</i>	
cowering	<i>temsî</i>		
cowherd	<i>gâbân, gazwâna</i>		
crab	<i>kerkinj, kerzhnik</i>		<i>qerrzhiîng</i>
crack	(v) <i>dîrzî bi.</i>		<i>shaq bi.</i>
—	(n) <i>dîrzî</i>	<i>jewsîr</i>	<i>shaq</i>
crackle	(v) <i>chîqîân, chaqâchaq k.</i>		
cradle	<i>bîshka, jualâna</i>	<i>mâtik</i>	<i>baishik</i>
craftsman	<i>wussâ</i>		
cramp	<i>fîrik, serr</i>		
cranium	<i>kalo, shilk</i>		
cream	<i>tûkhâw, rûshîr, sershîr.</i>		
	<i>qaimâ, sertû, tûshîr</i>		
credit	<i>dain, dîn</i>		
creditor	<i>khûdain, telabkâr</i>		
crevasse	<i>kan, shîw, qalâshî</i>		
crime	<i>gabâhat, gunâ, sûch</i>		
crooked	<i>kîwân, chift, kir, kirw, khâr, kîl</i>	<i>kezh, khûrî</i>	<i>lâr, lârâsaîng</i>
crop	(of a bird) <i>ruwî</i>		<i>chîqildân</i>
cropped	(of ears, etc.)	<i>kemik</i>	<i>qâl</i>

		NG	SG
cross	(n) <i>khâch</i>		
—	(v) <i>derbâz b., bhûrtin</i>		
crosslegged	(attitude in sitting)		<i>chwârmishqî</i>
	<i>chârmîrgî</i>		
cross-roads	<i>chârrî</i>	<i>rûsîkenâr</i>	
crow	<i>kizhik, kallarrâsh, qîrik</i>	<i>gohîn, qur</i>	<i>qâzh</i>
crowd	(n) <i>jewât, qarabârigh</i>		
—	(v) <i>wa pastin, halamâta d.</i>		
crown	<i>tânj</i>		
crumb	<i>wûrd, hûrd</i>	<i>âwrîzh, bermâî</i>	
crumple	(v) <i>girmichândin</i>		<i>dasâzhû k.</i>
crupper	<i>pâldûw, qushqûn</i>		
crush	(v) <i>lai k.</i>	<i>meresândin</i>	<i>tiliqândin</i>
cry out	(v) <i>bân k., hawâr ki.</i>	<i>kâlîn, nâlîn</i>	
cuckoo	<i>pepûk</i>		<i>kepû</i>
cucumber	<i>khûiâr</i>		<i>trûzî</i>
cultivate	(v) <i>chândin, sarât k., jût k.</i>	<i>âzhûtin</i>	
cup	<i>piâla, finjân, piân</i>		
—	(wooden) <i>kuodik</i>		
cupboard	<i>kûlîn, dûlûw</i>		
cupping	<i>dûzh</i>		
curds	<i>mâst</i>		
currants	<i>rezâla</i>		
currycomb	<i>rriîng</i>		<i>qashâw</i>
curtain	<i>parda, khiwt</i>		
curved	<i>ker, cheft, kîwân</i>		
cushion	<i>pâlaka, bâlga</i>	<i>bâlîv, ain</i>	<i>serîngniâ</i>
cut	(v) <i>birrin, anjândin</i>	<i>jîghîzîn, kîrîn (rare)</i>	
—	(n) <i>brîn, jîghîz</i>		
cypress		<i>âvrest</i>	<i>sâwr</i>
dagger	<i>khenjer</i>		
—	(small) <i>chekchekî</i>		
daily	<i>rûozhâna</i>		

		NG	SG
dale	<i>daolî</i>		
dam	<i>bend, sadda</i>		
—	(v) <i>chikāndin, lebar girtin</i>		
damage	<i>zān, khesār, zerar</i>		
damp	<i>tarr, shil, nîm</i>		
dampness	<i>tarrāî, shilî</i>		
dance	<i>hal parkîn, chopî, rakhs</i>	<i>guwand</i>	<i>samā girtin</i>
danger	see 'risk'		
dare	(v) <i>werîn</i>	<i>verān</i>	<i>zāor b.</i>
dark	<i>tār, tārî</i>	<i>dārî, dārî</i>	
darkness	<i>tārîî, tārîî, tārîî, (pitch darkness) rrashi</i>	<i>dārîk, dārîî</i>	
date	(fruit) <i>khurmā</i>		
daughter	<i>kich, kanî</i>		<i>kanishk</i>
dawn	<i>ruozh, spîdā</i>	<i>spîî, lend, bāngîn</i>	<i>milābāng, spîdarūozh</i>
day	<i>ruozh, rûj, rûch</i>	<i>hîw</i>	
—	(after to-morrow) <i>dû</i>		<i>dû subhainî</i>
	<i>sabah, dû baiānî</i>		
dead	<i>mîrîa</i>		<i>mirdû</i>
deaf	<i>karr, bîguh</i>		
dear	(price) <i>girān</i>		
death	<i>merk, mîr, merîn, merg</i>		
debt	<i>dain, qarz, bida</i>		<i>wām</i>
decay	(v) <i>raziān, hareshîn, fautîn</i>		<i>dā raziān</i>
deceit	<i>drû, hîla</i>		
deceive	(v) <i>khepāndin, lepāndin</i>	<i>gharrāndin</i>	<i>khalatāndin</i>
deceiver	<i>khepûk</i>		
deception	<i>drû, drûkārî, îshadrû</i>	<i>fil</i>	
decrease	(v) <i>kem k., kem b.</i>		
decree	<i>irāda, farmān</i>	<i>wilāwîî</i>	
dedicate	(v) <i>pîshwa bî</i>		
deep	<i>kûr, kûl, chāl</i>		<i>qolî</i>
deer	<i>āsîk, sever</i>		
defamation	<i>nawnû</i>		<i>bukhtîān</i>
defeat	(v) <i>bezāndin</i>		
defence	<i>bervānî, pishbandî</i>		<i>nigahdārî</i>
defend	(v) <i>bervān b., khudāî k.</i>		

		NG	SG
defender	<i>bervān, pishband</i>		
defile	<i>tang, nzwāla, derband, dertenk, kala</i>	<i>nahāla, istank</i>	<i>dûzwān</i>
defraud	(v) <i>khepāndin</i>		<i>khalatāndin</i>
delay	<i>drañg</i>		<i>dir</i>
delicate	<i>nāzik, āl</i>	<i>telîz</i>	
delicious	<i>khwāshām, chîwr</i>		
delight	<i>khwāshî, haz</i>	<i>shā, guwand</i>	
delirium		<i>pîawîî</i>	<i>wurravāî, wurr</i>
demolish	(v) <i>rû khestin, hal wu-shāndin, hareshāndin</i>		<i>rumāndin</i>
dentist	<i>dîānsāz, dinānsāz</i>		
deny	(v) <i>lezhîr ch., inkār k.</i>		
depart	(v) <i>chûin, kûch k.</i>		<i>rrûin</i>
departure	<i>chiûma, chûna</i>		
depillate	(v) <i>chirchû k.</i>		<i>rû hal girtin</i>
deposit	<i>sîpārta, amānat</i>		
depression	(of ground) <i>chāl, gûl</i>		
—	(temper) <i>muruz, zîwîr</i>		
depth	<i>chālî, kûrîî, kûlî</i>		<i>qolî</i>
derange	(v) <i>pak khestin</i>		
descend	(v) <i>khwār hâtin, dā bazîn, āwā chûn</i>		<i>warrokhwār hâtin</i>
descendants	<i>zāya, zāho, zād, ashîret</i>		
desert	<i>barî, chûlî, chwî</i>	<i>beshî</i>	
—	(v) <i>bar dān</i>		
desire	<i>ārzu, khwāst, murāz</i>	<i>tamarzû, murām</i>	<i>tîwîstin</i>
—	(v) <i>wāin, khwāzin, wîstin</i>		
desist	(v) <i>bar dān, dast hal girtin</i>	<i>terkāndin</i>	<i>dast kishā-nawa, wāz hāwrdin</i>
despair	<i>nā awî</i>		
despatch	(v) <i>henārdin, birî k.</i>		
destroy	(v) <i>merāndin, fûtāndin, kharāp k., vîrān k., hal wushāndin</i>	<i>areshāndin</i>	

		NG	SG
detach	(v) <i>wa resîān, wa k.</i>		
detour	<i>pîchik</i>		<i>pulûch</i>
devil	<i>dîw, shaitân</i>		
devour	(v) <i>dirândin, dâwûrân</i>		<i>shkândin</i>
dew	<i>shewnim, arwînk</i>		
dexterity	<i>dastlîzî</i>		
diamond	<i>halmâs</i>		
dice	<i>chik</i>		<i>tâs</i>
—	(v) <i>chik laiztin</i>		<i>tâs khestin</i>
die	(v) <i>jân dān</i>	<i>mirîn, siqitin</i>	<i>mirdin</i>
difference	<i>nāv, ferg, bain</i>		
difficult	<i>sakht, dizhwār</i>		
dig	(v) <i>kandin, hal kandin</i>	<i>bar kandin, kulān</i>	
digest	(v) <i>giwîrîn, giwîrândin</i>		<i>azm bi.</i>
dignity	<i>pāya</i>		
dinner	<i>nānishāo</i>		<i>shām</i>
dip	(v) <i>nuqum k., nimāndin</i>		
direction	<i>beravān, lā</i>		<i>hanā</i>
dirt	<i>chirk, mirārî, murtāo, pîsî</i>		
dirty	<i>chirkîn, pîs, dzhûn</i>		
—	(v) <i>chalpāndin, pîs k.</i>		
disagreement	<i>dîl māin, dîl chirkîn</i>		
disappear	(v) <i>taik chûn, wundā b., nāashikār b</i>	<i>nāwîn b.</i>	<i>nādiyār b.</i>
disappointed	<i>pak kotîa, kākûl kotîa</i>		
disaster	<i>belā, qîāma</i>		
discomfort	<i>bîhisāî, nāhisāî</i>		<i>nāaskānî, chatûn</i>
discord	see 'quarrel'		
discover	(v) <i>dîn, dozînawa</i>		<i>dînawa</i>
disease	<i>nāākhî, bîmār</i>		
disgrace	(v) <i>zhechāw ikhestin</i>		<i>le nazar khestin</i>
dish	<i>dāorî</i>		
dishonour	<i>sharm, khajālet</i>		
dismiss	(v) <i>javāp k., rhā k.</i>		<i>harda k.</i>

		NG	SG
dismount	(v) <i>pūā b., dā bazîn</i>		
disorder	<i>tiwliherw, tiyeku</i>		
dispel	(v) <i>blāo k., parān k.</i>		
dispersed	<i>blāo, parān, parîwa</i>	<i>paishikîā</i>	
displaced	<i>lek, leq</i>		
disposition	<i>khû, khulq, tebîet</i>		
dispute	<i>qirān, gelj, dûz</i>		
dissimulate	(v) <i>lîdîl, didîl girtin</i>		
dissolve	<i>āv k., biāv bi.</i>		<i>tāwîān</i>
distance	<i>dûrî, dūraka</i>		
distant	<i>dūr</i>		
distil	(v) <i>spî k., araq girtin</i>		
distinct	<i>dîār, āshikār, paidā</i>		
distress	<i>teñgāv, teñgazārî, teñgî</i>		
district	<i>lādî, dîw, kenārî</i>		
ditch	<i>chāl, khanaq, jawr</i>		
divide	(v) <i>kut k., pāri va k., bahrî dā nūān</i>	<i>wa qatāndin</i>	<i>bash k.</i>
divine	<i>khudû</i>		
diviner	<i>fālchî, pildār</i>		
dizzy	<i>gajj</i>		
do	(v)	<i>kirîn</i>	<i>kirdin</i>
dock	(v) (tails and manes)	<i>qurtesāndin</i>	<i>yāludûw girtin</i>
doctor	<i>hakîm</i>		
dog	<i>seh, seg, kûchik</i>	<i>siyān, sān, (pariah) āvî, (wild) tûrî, (hunting) jevrîk, (shepherd's) gûrîkh</i>	<i>(watch-) gumāl</i>
doll	<i>bûk</i>		<i>wai/kān</i>
dome	<i>gumîs</i>		
domestic	(animal) <i>kedî, mālî</i>		<i>dastî</i>
donkey	<i>ker, her</i>		<i>kerulākh</i>
door	<i>derî, derga, qāpî</i>		

		NG	SG
doorkeeper	<i>derwān, dergawān, qāpīchī</i>		
doorpost	<i>shemik, kūlaka</i>		
dough	<i>hawīr</i>		
dove	<i>tiwīrk, qumrī</i>	<i>kilik</i>	
down	<i>dā, khwār, zhīr, āwā</i>		<i>barokhwār, barozhīr</i>
downhill	<i>serābin, serākhwār</i>		<i>barokhwār</i>
dowry	<i>kābīn</i>	<i>shikirt</i>	<i>shīrwāī</i>
dragon	<i>āzhdahāka</i>		<i>nākhūrā</i>
drain	<i>nāokhā, nāv, shurrik</i>		
draper	<i>chūkhferūsh, bazās</i>		
draw	(v) <i>kīshīān</i> (caus.) <i>kīshāndīn</i>		
drawers	<i>shawāl, derpaī</i>		
dread	<i>sām, ters</i>		
dream	<i>khevīn, khāv dītin</i>	<i>pasnān</i>	
—	(v) <i>khevīn dītin, khāv dītin</i>		
dregs	<i>khult, turt, binī</i>		<i>khāosh, taikel</i>
dress	<i>jilik, jil, barg, kinj</i>		
—	(v) <i>bar k. pūshāndīn, pūshīn</i>		
drink	(v) <i>va khwārīn</i>		<i>khwārdīn</i>
drip	(v) <i>palāndīn, dlopa k.</i>	<i>parzinīn, nikūtīn</i>	<i>tika k.</i>
drizzle	<i>rashīsha, namīn</i>		
drop	<i>dlopa, shīrtā, chīr</i>		<i>tika</i>
—	(v) <i>dā khestīn, bar dān, ikhestīn, khestīn</i>		
drove	(birds) <i>pal, gaḷa</i>		
drover	<i>shūān, gāvān</i>		
drown	(v) <i>khenkīn, khenkīān</i> (trans.) <i>khenkāndīn</i>		
drug	<i>dermān</i>		
drum	<i>dāwīl</i>		
—	(kettledrums) <i>tapul</i>		

		NG	SG
drunk	<i>sarkhwash</i>		
drunkard	<i>maikhwār</i>		
dry	<i>hishik</i>	<i>zūwā</i>	
dryness	<i>hishikī</i>	<i>zuwāī</i>	
duck	<i>hūrdek, wūrdek, ūrdek, mūrāvī</i>		
dug	<i>guhān</i>		
dull	<i>kūh, kūd, kūl</i>		
dumb	<i>bīzamān, lāl</i>		
dusk	<i>īwāra, hūngūr, khu-rāwā, khurazerd</i>		
dust	<i>tūoz, khūol</i>	<i>rūnishtīa</i>	<i>gard</i>
dwelling	<i>māl, khānī</i>		
dye	<i>reṅg</i>		
each	<i>her, ho, chi, gish, gishk</i>	<i>hezvodīn</i>	
each other	<i>yekīdī, yekītir, yekodīn</i>		<i>kueḷāra</i>
eagle	<i>aīlo, qartāl, aīlorashka</i>		
ear	<i>gūh, gūa</i>		
early	<i>zū</i>		
earring	<i>gwāra, guhara</i>		
earth	<i>ākḥ, khwī, rrash, ard</i>		<i>zūwī</i>
earthquake	<i>gurmalarza, bilalarza</i>		
ease	<i>hisā, īsāī</i>		<i>askān</i>
easily	<i>hāsān, hisā</i>		
east	<i>khwārāsān, tāfhalsān</i>		<i>khuralāt</i>
easy	<i>hāsān, sānāī</i>		
eat	(v) <i>khwārīn</i>		<i>khwārdīn</i>
eatable	<i>khwārek</i>		
eclipse	<i>rūj girtin</i>		<i>khur girtin</i>
ecstasy	<i>shādamerḡī</i>		
eddy	(dust or snow)	<i>bhāwīzh</i>	<i>kūlū</i>
edge	<i>kenār, līw, dam</i>		
edict	<i>fermān</i>		
edifice	<i>khānū</i>		
educated	<i>khwandīa</i>		<i>khwandawār</i>
eel	<i>māraka āwī</i>		

		NG	SG
efface	(v) <i>hishāwtin, pāk k.</i>		
effervescent	<i>kul, juosh</i>		
efficient	<i>khurt</i>		<i>bāwī</i>
egg	<i>hek, hilka, hā</i>		<i>khā</i>
egg-plant	<i>bāinjān</i>		
Egypt	<i>Misir</i>		
eight	<i>hesht</i>		
either	(whichever) <i>chī kām,</i> <i>her kām, her kizhān</i>		<i>her yek</i>
—	(when followed by 'or') <i>ānī na</i>		<i>yā</i>
elbow	<i>enishk, bālanishk,</i> <i>kunārishk</i>		<i>bālamilka</i>
elder	(old man) <i>rīspī</i>		
eldest	(child) <i>nukhrī</i>		<i>nūzik</i>
elegant	<i>zarīf, jūān</i>		
eleven	<i>yānza, dehojek</i>		
elm	<i>qaradār, qaraāghāch</i>		
else	<i>idī, itir, dīn, dūtīr</i>		
elsewhere	<i>kūtīr, jaitīr, jaidīn</i>		
embarrassed	<i>shermūt, shermūk</i>		
embers	<i>pāl, pārañg, mishka,</i> <i>askil, pūl</i>	<i>pait, kherūz</i>	
embrace	(v) <i>bāosh k.</i>		
—	(n) <i>khamish, kūsh, bāosh</i>		
emerge	(v) <i>der hātīn, der ka., hal</i> <i>hātīn</i>		
emigration	<i>kūch</i>		
eminence	<i>barzī, barzhūr, zhūr,</i> <i>bilinī</i>		
empire	<i>daulet, orket</i>		
employment	<i>īsh, sanat</i>		
empty	<i>pūch, batāl, khālī</i>	<i>wālā</i>	
encampment	<i>havār, havārgā, vār</i>	<i>evir</i>	
enclosed	<i>girtīa</i>		<i>kip</i>
enclosure	<i>beden, chīt, dāgirtīa</i>		
encounter	<i>berāika</i>		
end	<i>pāshīn, sara</i>		

		NG	SG
end	(aim, object) <i>pak,</i> <i>paik</i>		
endeavour	<i>talāsh, bzāva</i>		
endive	<i>vasāluk, tālatarra</i>	<i>hindūba</i>	
endorse	(v) <i>rūbar k.</i>		
endure	(v) <i>māin</i>		
enduring	(indefatigable) <i>bitaw,</i> <i>jānhishik</i>		<i>bitun</i>
enemy	<i>dizhmin</i>		
energy	<i>taw, ghairēt</i>		
enfeeble	(v) <i>zibirāndin</i>		
engineer	<i>muhandis</i>		
engulf	(v) <i>dāwurān</i>		
enlarge	(v)	<i>mazīn k.</i>	<i>gawrā k.</i>
enmity	<i>dizhmināhī, dizhminī,</i> <i>khūn</i>	<i>nāyārī</i>	
enormous	<i>bipāwān</i>		
enough	<i>bas</i>		
enquire	(v) <i>pirsār k. pai halāndin</i>		<i>pirsān</i>
enrage	(v) <i>qīn inān, hār k.</i>		<i>qīn hainān</i>
entangle	(v) <i>nāvyek k. taik bi.</i>		<i>shirwāndin</i>
enter	(v) <i>hātīnanāv</i>		
entertain	(v) <i>maivānī k.</i>	<i>khū k.</i>	
enthusiasm	<i>talāsh</i>		
entrails	see 'intestines'		
entrance	<i>derī, derga</i>		
entreat	(v) <i>lāwāhī k.</i>		<i>derkhāst k.</i>
envelop	(v) <i>pūshāndin, pīchāndin</i>		
envoy	<i>nairdā, werikerīa</i>		
envy	<i>dikhesin, hasrat</i>		
equal	<i>hezvyek, hezwī, wa-</i> <i>kūyek, berāamber</i>	<i>mīnā</i>	
equinox	<i>norūj, kernāmūt</i>		
equip	(v) <i>rā bestin</i>		
equipped	<i>pwketī, hal bestīa,</i>		
equity	<i>insāf, dād</i>		
equivalent	<i>berāik</i>		
eradicate	(v) <i>hal k., hal kandin</i>		

		NG	SG
erect	<i>rāst</i>		
—	(v) <i>chai k., qai k., hal khestin</i>		<i>drust k.</i>
ermine	<i>wershāk, marshāk, qāqūm</i>		
errand	<i>īsh, kār, sepārik</i>		
error	<i>khalat, sūch, shāsh</i>		
eruption	(skin) <i>dāñga</i>		
escape	(v) <i>rā būn, rrā k.</i>		
essence	<i>haraq</i>		
establish	(v) <i>dā nān, dā mazrāndin</i>	<i>sekināndin</i>	
Europe	<i>Farangistān</i>		
evaporate	(v) <i>būn bi hawā, blāo b.</i>		
even	(smooth) <i>takht, sur, sādā</i>		
—	(so much) <i>hatā, hayā, tā</i>		
evening	<i>īwāra, hingūr, khu-rāwā</i>		
eventually	<i>pāshin, dumāhī</i>		
ever	<i>hichwakht</i>		
every	<i>galek, gishk, her, ho</i>		
evident	<i>dīyār, āshikār</i>	<i>khūyā</i>	
evil	<i>pīs, kāwil, kotī</i>		<i>nāchāk</i>
ewe	<i>mīh, birindir, shak</i>		
exaggeration	<i>zaidā</i>		
examine	(v) <i>tamāshā k.</i>	<i>maiza k., jisisāndin</i>	
excavate	(v) <i>kandin, kulan</i>		
exceed	(v) <i>zād k.</i>	<i>zāf b.</i>	<i>zūrtir b.</i>
except	<i>magar, mar</i>		
excess	<i>ferāhī, zaidī</i>		
exclude	(v) <i>na hulan</i>		
excrement	<i>gū, (of animals) lās</i>		
excuse	(n) <i>bhāna</i>	<i>gāzin</i>	<i>palp</i>
exempt	<i>bekhshā, terkhan</i>		
exercise	(v) <i>garrāndin garr dān</i>		
exhausted	<i>mā, māya</i>		<i>hailak, mānī</i>

		NG	SG
exile	(v) <i>surgūn k., der k.</i>		<i>shārbider k.</i>
—	(v) <i>surgūn, tarramāsh</i>		<i>shārbider</i>
exist	(v) <i>bhūrtin, būn, hain</i>		
exit	<i>der, rī</i>		
expect	(v) <i>pān, chāwarī b.</i>		
expel	(v) <i>der k.</i>	<i>āzhūtin, qūrāndin</i>	
expenses	<i>kherj, makhārij</i>		
expensive	<i>girān</i>		
experience	<i>shārazāi, gerebān</i>		
experienced	<i>shihātīa, derhātīa</i>		<i>kār derhātīa</i>
experiment	<i>imtān</i>		
expert	<i>wussā, hussā, shārazā</i>		
expire	(v) <i>jān dān, hinās dān</i>		
explain	(v) <i>tai gehāndin, hal gutin</i>		
explode	(v) <i>tughūān, taqāndin</i>		
extend	(v) <i>pār ka. rā khestin</i>		
exterior	<i>derī</i>		
exterminate	(v) <i>hal kandin, der kandin, labin or dibindā kandin, merāndin</i>		<i>latai kandin</i>
extinguish	(v) <i>kūzhdin, wa kūzhdin</i>	<i>wamerāndin sonder k.</i>	<i>kūzhdināwā tifāndin</i>
extract	(v) <i>der ki., der kishāndin, der inān</i>		
extravagant	<i>tirabār, dasbād</i>		
eyebrow	<i>brī, brū</i>		
eyelashes	<i>barzhān, mīzhānk</i>		
eyelid	<i>pishtāchāw, gīlāra</i>		
eyes	<i>chāw, chāf</i>		
—	(of a needle) <i>kuri, kul</i>		
fable	<i>hikāt</i>		
face	<i>rū, chūr, chūrochāw</i>	<i>chūrūk</i>	<i>damochāw, fasā!</i>
factory	<i>kārkhanī</i>		
faggot	<i>taga, tagha</i>		<i>kul</i>

		NG	SG
fail	(v) <i>paik ka.</i>		
faint	<i>gaij</i>		
—	(v) <i>bîhîosh b., laser chûn</i>		
fair	(equitable) <i>râskâr</i>		
faith	<i>bâwir</i>		
falcon	<i>shâhîn, bâz, qirglû</i>		
fall	(v) <i>keftin, kewtin, rû b.</i>	<i>ketin</i>	<i>kaotin</i>
—	(v) (fall forward) <i>rû</i>		<i>damokhwâr</i>
	<i>khestin</i>		<i>kaotin</i>
—	(v) (fall out) <i>rû bûn</i>		<i>riziân</i>
—	(v) (fall short) <i>kaim hâtin</i>		<i>nuqsân b.</i>
—	(v) (fall upon) <i>âzhûtin,</i>		<i>pâlomâr dân</i>
	<i>rrâ hishtin</i>		
false	<i>drû, churûk</i>		
falsehood	<i>drû</i>		
fame	<i>manshûrî, nâv</i>		
family	<i>khânû, tîra, khûyân,</i>		
	<i>ojâgh</i>		
famine	<i>bîrsîtî, kaimî</i>		<i>qahtî</i>
famous	<i>manshûr</i>		
fan	<i>bâwushain</i>		<i>barûsha</i>
—	(v) <i>bâwushândin</i>		<i>bâwushainî</i>
			<i>k.</i>
fanaticism	<i>talâshâdîn, tâsîb</i>		
fancy	<i>fênî, fend, fukr</i>		
far	<i>dûr</i>		
farrier	<i>nâlband, sûlband</i>		
farther	<i>dûrtir</i>		
fashion	<i>rasm, tarz</i>		
fast	<i>tuñg, tind</i>		
fasten	(v) <i>bestin, gîrî dân</i>		
fasting	<i>perhîz, rûzhî girtin</i>	<i>chîmî</i>	<i>rûzhû girtin</i>
fat	(n) <i>châor</i>	<i>bazrûn, bazâ</i>	
—	(adj) <i>qalâo, wîz</i>		
fatal	<i>kîzhîdînî</i>		
father	<i>bâb, bâv, bâok</i>		
father-in-law	<i>khawasûra, khazûra</i>		
fathom	<i>bâwishk</i>		

		NG	SG
fatigue	<i>mâbûn</i>		
fault	<i>sûch, taqsîr</i>	<i>harâ</i>	<i>tâwân</i>
fear	<i>gûnâ, ters, khauf</i>		
—	(v) <i>tersîn</i>		
fearless	<i>bîdîl, bîters</i>		
feast	<i>jaizhu</i>		
feather	<i>tûk, par, parra</i>		
features	<i>dîm, chûr</i>		
fee	<i>mîz, mûzd</i>		
feeble	<i>zâr, zîbîr, kûh</i>	<i>tîzmîrî, pot,</i>	
		<i>bîwâshî</i>	
feebleness	<i>kurûm, zîbîrî, zârîtî</i>		
feel	(v)	<i>bhîn, hesiân</i>	<i>lapakû k,</i>
feign	(v) <i>bîdrû k.</i>		
felt	<i>libâd, niwid, birîd,</i>		
	<i>kwîr kulî, bokusînî</i>		
female	<i>mai, mâ</i>	<i>dâil</i>	
fence	<i>taimân</i>		<i>zinj</i>
ferry	<i>sefîna, kalak</i>	<i>gâmî</i>	
fervour	<i>talâsh</i>		
festival	<i>jeshn</i>		
feud	<i>khûîn</i>		
fever	<i>tw, ta</i>		
—	(scarlet fever) <i>khûrik,</i>		<i>sûrîsha</i>
	<i>berow, khushrûk</i>		
—	(to have fever) <i>tw k.</i>	<i>rijîfândin</i>	
few	<i>kaim</i>	<i>tenâr</i>	
field	<i>chemen, mirkân</i>	<i>dirwang,</i>	
		<i>berkum</i>	
fierce	<i>bâzhia, bisâm</i>		
fifteen	<i>pânza, dehopenj</i>		
fifth	<i>penjî, penjân</i>		<i>penjimîn</i>
fifty	<i>penja</i>		
fig	<i>hanjîr, hazhîr</i>		
fight	<i>jeñg, awzhî, sharr</i>	<i>piwchûn,</i>	
		<i>kaughâ,</i>	
		<i>jarranîkh</i>	
—	(v) <i>sharr k. jengîn</i>	<i>piwchûn,</i>	
		<i>jarnîkhîn</i>	

		NG	SG
figure	<i>bezhîn, bazm, bazhn</i>		<i>anām</i>
filbert	<i>finūq</i>		
file	(v) <i>swāndîn, swān k.</i>		
—	(n) <i>swān, mirāt</i>		
fill	(v) <i>purr k.</i>		
—	(by ramming in)	<i>pestîn</i>	<i>akhāndîn</i>
—	(cartridges) <i>hal bestîn</i>		
filter	(v) <i>parznîn, sāf k.</i>		
filth	<i>chirkîn, qirizhî, mir-</i> <i>dārî, khult, chepelî,</i> <i>dshünî</i>		
final	<i>pāshîn</i>		
find	(v) <i>dātin, dozîn, paidā k.</i>		<i>dozînawa</i>
fine	(of material) <i>wûrd,</i> <i>hûrd</i>		
finger	<i>anî, anwiska, tilî</i>	<i>tipil, paichî,</i> <i>khānik</i>	<i>amust</i>
finger-ring	<i>amûsir, amuswānka</i>	<i>hiñgûlir</i>	
finger-tips	<i>sertilî, tipilka</i>		
finish	<i>pāshîn, ser, tamām</i>		
—	(v) <i>qatāndîn, tamām k.,</i> <i>paik inān</i>		
fire	<i>āgir</i>		
—	(v) (a gun) <i>āwîtin, wālā</i> <i>k. āgir dān</i>		<i>taqāndîn,</i> <i>khestin</i>
—	(set fire to) <i>āgir dān</i>		
—	(catch fire) <i>biāgir b.</i> <i>āgir girtin</i>		
firewood	<i>ārdû, chilka, shiwātî</i>	<i>hishink,</i> <i>ezhink</i>	<i>āgirdû</i>
firm	<i>hishik, qawî, rraq</i>		
first	<i>yekî, yekān, berîn,</i> <i>berākî</i>	<i>berākî</i>	<i>avval</i>
firstborn	<i>nukhrî</i>		<i>nāozik</i>
firstfruits	<i>nobār</i>		
fish	<i>māsî</i>		
fisherman	<i>māsîgir, māsîchî</i>		
fist	<i>must, misht, chenik</i>		<i>mishtakûla</i>

		NG	SG
five	<i>penj</i>		
fix	(v) <i>chai k., qāî k., hal</i> <i>khestin</i>		<i>masrāndîn</i>
fixed	<i>girîā, kutîā</i>		
flabby	<i>sîs</i>		
flag	<i>nishān, baidāq</i>		
flames	<i>garr, gurî</i>	<i>pait</i>	
flash	<i>gash</i>		
flat	<i>takht, sāya, pân</i>		
flattery	<i>shatāw</i>		<i>pāchikhî</i>
flatulence	<i>kilpik</i>		
flavour	<i>tām</i>		
flea	<i>kaich</i>		
flee	(v) <i>rrā k., rāwin</i>		
fleece	<i>puost</i>		
flesh	<i>guosht</i>		
flight	<i>rrā, kûch</i>		
fling	(v) <i>ferî dān, barî dān</i>		
flint	<i>chaqmāq</i>		
flock	<i>bir, rān, gārān, guhir</i>		
flocks and herds	<i>tarsh o tālān, gārāma</i>		
flood	(v) <i>āw pîchāwtin,</i> <i>wishārtin</i>		
—	(v) <i>lāfāw, sairāw, tofāna</i>		
floor	<i>ard</i>		
flour	<i>ārd, arvān, ār</i> (stored for winter)		
—	<i>zemher</i>		
flow	(v) <i>rîzhîān, parznîn</i>	<i>zwirîn</i>	
flower	<i>gul, gulîk, kulîk</i>	<i>mām</i>	
fluid	<i>āwî</i>		
flute	<i>dudek</i>	<i>bilyûr</i>	
fly	<i>maish</i>	<i>mûz, mûzî</i>	
—	(v) see 'flee'		
—	(v) <i>farrîn, ferāndîn</i>		
foal	<i>jānû, jūānû</i>		<i>nomā</i>
foam	<i>kef</i>		

		NG	SG
fodder	<i>khwārīnā chārvā</i>	<i>tain, sād</i>	
fog	<i>tam, mīzh, hubā</i>		
fold	(v) <i>qat k. labar khestin</i>		
—	(n) <i>tā, pechūā</i>		
—	(sheep) <i>gum, kūrishk</i>		
—	(for sheep in winter)		
—	<i>bīrūsh</i>		
—	(for lambs) <i>kūoza</i>		
—	(for cattle generally)		<i>maghalgā</i>
	<i>paijān, shewīn, gūw</i>		
foliage	<i>glā, balg, valka</i>		
follow	(v) <i>lashūn ka. or hātin,</i> <i>bishundā hātin,</i> <i>lepai chūn, dumā</i> <i>hātin</i>		
fond	<i>duost</i>		
food	<i>taisht, chaisht, nān,</i> <i>khwārīn</i>	<i>tain, sād</i>	
fool	<i>gāoj, nāzān</i>		<i>pākhma</i>
foot	<i>pai</i>		<i>zelām</i>
footman	<i>pā</i>		
footpath	<i>pārī</i>		
for	<i>bo</i>	<i>zhebo</i>	
—	(because) <i>ku</i>	<i>hwarānī</i>	
forbidden	<i>harām</i>		
force	<i>zūr, hāzh</i>		
ford	<i>būār, derbās</i>		<i>bigār</i>
forearm	<i>zind, qūr</i>		<i>bālamilk</i>
forehead	<i>nāwchāw, jēnik, ānī,</i> <i>silk</i>		<i>terwīl</i>
foreign	<i>gharīb</i>		
forelock	<i>tolik</i>		
foreman	<i>serī, wussā, hūstā</i>		
forenoon	<i>tāsh, baiānī, beranī-</i> <i>marū</i>		<i>chāsht</i>
foresee	(v) <i>labar dītin, lapīshwa</i> <i>dītin</i>		
forget	(v)	<i>zhebīr chūn</i>	<i>lebīr chūn</i>

		NG	SG
forgive	(v) <i>lai bhūrtin, bakhsh k.</i>	<i>zhaī bhūrtin</i>	
fork	<i>chenk, khenj</i>		<i>cheñgr</i>
formerly	<i>jārān, paishīn, barīn,</i> <i>diberidā, paishwa</i>	<i>zhimizhīn</i>	<i>lamobar</i>
forsake	(v) <i>ber dān</i>		
forswear	(v) <i>pārīz k., tark k.</i>		
fort	<i>qala, kuchk</i>		
fortnight	<i>du heftī</i>		
fortunate	<i>bakhtyār, khudānbakht</i>		<i>warīwān</i>
forty	<i>chil</i>		
foul	<i>pīs, mirdār, chirkīn</i>		
foundation	<i>bināgha, beñgī, bin</i>		<i>binchīna</i>
fountain	<i>kānī</i>		
four	<i>chār</i>		<i>chwār</i>
fourth	<i>chāran, chārī, echārān</i>		<i>chwārmin</i>
fowl	<i>mirishk</i>		
fox	<i>rūwī, rūwī</i>		
fragment	<i>wūrd, ker, pelek,</i> <i>talāshek</i>		
fragrant	<i>khuoshbuon</i>		
francolin	<i>sisk, küet, pār, pūr</i>		
fraud	<i>drūkār, dizkār, chirūkī</i>	<i>lip, āshīw</i>	
fraudulent	<i>chirūk</i>		
free	(at liberty) <i>āzā, barī</i> (gratis) <i>khurāī</i>		
—	<i>juldū</i>		
freehold	<i>sāhul bestin, qārīsīn</i>	<i>qārīmīn,</i> <i>shāpīrzā b.</i>	<i>yakh b.</i>
freeze			
freight	<i>bār</i>		
fresh	<i>tāzā, nū</i>		
Friday	<i>ainā, inā, juma</i>		
friend	<i>dūost</i>		
friendliness	<i>dūostī, dād</i>		
fright	<i>ters</i>		
frighten	<i>tersāndīn</i>		
frightful	<i>sāmnāk</i>		
frigid	(temperament) <i>khūnsār</i>		

		NG	SG
frill	<i>firishk, rüsha</i>		
fringe	<i>rüsha, rüshuk, bisk</i>		<i>zinj</i>
frog	<i>boq</i>		<i>qurwākh</i>
from	<i>la</i>	<i>zhe</i>	
front	<i>ber, berā, debardā</i>		
frontier	<i>serhad, sāmān, senūr</i>		
froth	<i>kef, kewek</i>		
frown	<i>gurjichāw</i>		
—	(v) <i>merekin</i>		
frozen	<i>sāhul girtā, yakh būa</i>	<i>shāpirzā</i>	
frugal	<i>nīnuk hishik</i>		
fruit	<i>mīw, fikī, fīqā</i>		<i>kāl</i>
frustrate	(v) <i>bīpar k., bīfar k.</i>		
fry	(v) <i>birān, birishtin</i>		<i>brizhāndin</i>
fryingpan	<i>tāwa, sail</i>		
fuel	<i>shāwītī, shewātī, ārdū</i>		<i>āgirdū</i>
fugitive	<i>rewī, rewik</i>		<i>harra</i>
full	<i>pirr, tish, tīr</i>		
fullness	<i>pirrī, tizhī, tīrī</i>		
funeral	<i>shīn, mazār bi. qabr</i>		
funnel	<i>qifa, rātī</i>		
fur	<i>kulk, khūrī, tūk</i>		
furious	<i>gharrān, qīn</i>		
furnace	<i>āgir, fūrī</i>		<i>kuma-āgir</i>
furrow	<i>hel, kūrī, kūlish</i>		
fury	<i>qīn, wasū, sīl</i>		
fuss	<i>halopal, perpitin</i>		
futile	<i>pūch, bīkhud</i>		
future	<i>pāshīn, pāshawā,</i> <i>liwīpash, perwa</i>		
gable	<i>shīrwānī</i>		
gadfly	<i>kermaish</i>		
gain	<i>gādān, gāndān, qazānj</i>		
gale	<i>tūfān</i>		
gallop	<i>chārlep, chārpel, ghār</i>	<i>baz, bez</i>	<i>chwārnāl</i>
—	(v) <i>bezāndin chārlep bi.</i>	<i>bazīn,</i> <i>bazāndin</i>	

	NG	SG
gallows	<i>dār, qannāra</i>	
gamble	(v) <i>bazīn</i>	<i>dūrānin,</i> <i>dānīān</i>
gangrene	<i>heu, nāsūr</i>	
gaol	<i>hapis, mapis,</i> <i>dūsākhāna</i>	
garden	<i>raz, bākhcha</i>	<i>pārīs</i> (rare)
gardener	<i>razwān, bākhchawān</i>	
garlic	<i>sīr</i>	
garment	<i>jīlik, jil, barg, kenj</i>	
gate	<i>derga, qāpī</i>	
gather	<i>chīnīn, chīāndīn, hal k.</i> <i>chīqāndīn, birhew k.</i>	
gathering	(of persons) <i>qāom,</i> <i>jewāt</i>	
gay	<i>shā, āzā</i>	
gaze	<i>tamāshā</i>	
gazelle	<i>āsik, hāsik</i>	
generally	<i>epirrī, zūrtir</i>	<i>herwakht</i>
generous	<i>merd, dastwakirrī,</i> <i>dīlmezīn, karam,</i> <i>jūānmīr</i>	
genius	<i>āqil</i>	
gentle	<i>āsta, yarwāsh</i>	
gentleman	<i>jūāmīr, ujāghsā, āghū</i>	
gentleness	<i>uarmī</i>	
genuine	<i>asil</i>	
get	(v) <i>girtin</i>	
giddiness	<i>gaijī, sergarriān</i>	
giddy	<i>gaij, sergarri, ghīsh</i>	
gift	<i>pāmūz, diyārī</i>	
gigantic	<i>purr māzīn, qawī</i> <i>māzīn</i>	<i>zūr gawrā</i>
gilt	<i>zerkīshā, zerkildāi</i>	
gimlet	<i>burghī, bitūt</i>	
ginger	<i>zenjafīl, kok</i>	
gipsy	<i>qarachī, jūngāna</i>	
girdle	see 'belt'	

		NG	SG
girl	<i>kich, qiz, kanī</i>		<i>kanishk</i>
girths	<i>kūrīs, bertank</i>		
give	(v) <i>dān, dāin</i>		
glad	<i>shā, shād, khuosh</i>		
glass	<i>shūsha, jām</i>		
glistening	<i>drāoshīn, chemitūk</i>		
glitter	(v) <i>drāoshīn, bereqīn</i>		
glove	<i>lapīch, dastkesh</i>	<i>lepik, shelik</i>	
glow	<i>ruhnāi</i>		
glue	<i>māsīrinj, chesp</i>		
glutton	<i>khūra, ferekhwār</i>		
gnash	(v) <i>cheqāndin</i>		
gnat	<i>maishk, maishūla</i>	<i>paishū, paishik</i>	
go	(v) <i>chūn, harrin</i>		<i>rrūin</i>
go out (fire)	<i>wa mirīn, fautīn</i>	<i>mirīn</i>	<i>mirīn</i>
goat	<i>bizīn, siāwun, tishtūr</i>		
goblet	<i>jām</i>		
God	<i>Khwadī, Khwā</i>		
gold	<i>zair, āltūn</i>		
goldsmith	<i>zairinger</i>		
good	(adj) <i>rrund, qenj, cha, khwash</i>	<i>bikīr</i>	<i>bāsh, chāk, wash</i>
—	(n) <i>rrundī, kīr, fāida</i>		
goose	<i>sonā, qāz</i>		
gorge	<i>kal, nzwāl, shīw</i>	<i>galī, āstank</i>	
gourd	<i>gundak, küela</i>		<i>kūlaka</i>
government	<i>daulat</i>		
gradually	<i>kemkem</i>		
graft	(v) <i>patrūma</i> or <i>paiwān k.</i>		
grain	<i>dānğa, dendek, dān, lib</i>		
grandfather	<i>bāpīr, pīrik</i>		
grandmother	<i>dāpīr, dīyāmāzīn, dāya</i>		
grandson	<i>nava</i>		
grape	<i>traī, miwīzh</i>		(unripe) <i>birsīaīla</i>
grass	<i>gīā</i>		
grasshopper	<i>kula, kulī, chekurjik</i>		

	NG	SG
grassy	<i>bigā</i>	
grating	<i>tūr</i>	
gratis	<i>harva, belāsh, khurīāt</i>	
gratuity	<i>pāmūzd, bakhshīsh</i>	
grave	<i>gūr, mazār, gūrn, qabī</i>	
gravel	<i>rīkh, kiwirmain</i>	
gravy	<i>awgūosh</i>	
gray	<i>boz, jūn</i>	
graze	(v) <i>kwarīn, cherīn</i> (caus.) <i>kwarāndin, cherāndin</i>	
grease	<i>chāor</i>	<i>charm</i>
greasy	<i>chāorīn</i>	<i>charmīn</i>
great	<i>māzīn, gir, bilind, mezīn</i>	<i>gawrā</i>
Greece	<i>Rūm</i>	
green	<i>chīnāī, kesk, sāoz, shīn</i>	
greeting	<i>salāv</i>	
grief	<i>khuduk, kul, dilsūtī</i>	<i>kham</i>
grind	(v) <i>lai bi., lai k.</i> (flour) <i>hiritīn, hirān</i>	<i>hūrīn</i>
—	(v) <i>girtīn, hal paskīn</i>	
grip	<i>baqāl</i>	
grocer	<i>mīhter</i>	
groom	(v) <i>timār k.</i>	
—	<i>qalāo</i>	
gross	<i>zāgha</i>	
grotto	<i>ard, khūol</i>	<i>zewī</i>
ground	<i>dasta, tīra, bir</i>	
group	(v) (a plant) <i>haishīn b. khasīān</i>	<i>rūīn, sāoz b.</i>
grow	<i>gurrma</i>	
growl	<i>gūrīzhīn, merīzhīn,</i>	<i>gurragurr k.</i>
grumble	<i>ghummān</i>	
guard	<i>pāswān</i>	
guest	<i>maivān</i>	
guide	<i>serek, shārazāī</i>	<i>keloshk</i>
guilt	<i>sūch, gūnā</i>	<i>benāsa</i>
guitar	<i>tamūra</i>	<i>tārwān</i>

		NG	SG
gullet	<i>zengelūk, gelī</i>		
gully	<i>jūmī, shīw, jūr</i>		<i>jājik</i>
gum	<i>benisht, saqiz</i>		
gums (teeth)	<i>pū, kūrī</i>		
gun	<i>tfenk, tfek</i>		<i>tāicha</i>
gunny	<i>lūska</i>		
gunpowder	<i>dermān, taizek, bārūt</i>	<i>shākhitaiz</i>	
gutter	<i>nāv, nāwkh, nāwkhā, shurrik</i>		
gypsum	<i>gaj, jēs</i>		
habit	<i>ain, khū, rasm</i>		
habitation	<i>ābādān, āvānī</i>		
hail	<i>tairk, tarza, zīpek</i>	<i>serk</i>	<i>terg</i>
hair	<i>qizh, pūr, mū</i>		
hairly	<i>purraqizh, bimū</i>		
half	<i>nūw</i>	<i>nūwishkān</i>	
hall	<i>dīwānkhān</i>		
halt	(v) <i>rrā wustān, wustān</i>	<i>sikinīn</i>	
—	(as on a journey)	<i>evirīn</i>	<i>dā bāzīn</i>
halter	<i>paiābenīg, hawsār</i>		<i>bīkhāo</i>
halting-place	<i>vār, evir, qunāgh</i>		<i>manzil, havārga</i>
hammer	<i>chakuch, tukhmākh</i>		
hand	<i>dast</i>		<i>daz</i>
handful	<i>misht, chenk, kurmik</i>		<i>gumal, güel</i>
handkerchief	<i>lāchik, dasmāl</i>		<i>mañgīl</i>
handle	<i>dasak, kūrī</i>		
handsome	<i>jūān, dalāl</i>		<i>khujūāl</i>
hang	(v) (trans.) <i>hal āwīstin, hal bestin, rā bestin, hal kishāndin</i>	<i>diliqāndin</i>	<i>āwīzh k.</i>
	(intrans.) <i>āwīz b.</i>		
hangman	<i>qannārachī</i>	<i>diliqīn</i>	
happen	(v) <i>qawmīn, kewtin, jīrīn</i>		
—	(auspiciously) <i>pak īnān, rāst b.</i>		

		NG	SG
happiness	<i>shā, shādī, khuoshī, dīlsewkī</i>		
happy	<i>shā, khuosh, dīlsewk</i>		
hard	<i>heshk, eshk, sakht</i>	<i>kursha, tīr</i>	<i>rraq</i>
hardly	<i>tenī, anjākh</i>		
hardness	<i>heshkī, eshkī, sakhtī</i>	<i>kurshatī, tīrītī</i>	<i>rraqī</i>
hare	<i>kerwrishk, kerwishk, kergū</i>		
harm	<i>zīān, zerar, khesār</i>		
harness	<i>tākhim, jilān</i>	<i>pūsāt</i>	
harvest	<i>dirūn, jūkhīn, kharman</i>		
haste	<i>halopal, ajala</i>	<i>lezī k.</i>	<i>gurj b.</i>
hasten	(v) <i>zū b., zū k.</i>	<i>lez k.</i>	
—	(of horsemen) <i>āzhūtīn</i>		
hasty	<i>sergerm</i>		
hat	<i>klāo, kiola</i>	<i>qāūgh</i>	
hatch	(v) <i>hal īnān, kirr kewtin</i>	<i>kurk dā nān</i>	
hatchet	<i>biwer, twr, tūshak</i>		
hatred	<i>dizhminī, dizhminatī</i>		
hatter	<i>klāoker</i>		
have	(v) <i>būn, būn, dīrān</i> (rare)		
hawk	<i>wāshā, serger, bū</i>		<i>charkh, mishkgerek</i>
hawthorn	<i>gwaizh</i>		
hay	<i>giā</i>		
haze	<i>tam, mī, mīzh, hubā</i>		
hazel	<i>finūq</i>		
he	<i>āv, āo, āwa</i>		
head	<i>ser, kala</i>		
headman	<i>kekhūa</i> (Persian Kurds), <i>mālkhūī</i>	<i>dīkatī</i>	
health	<i>hāl, paristī, khwashī</i>		
healthy	<i>sākh</i>		
hear	(v) <i>bhīstin</i>		
heart	<i>dīl, zer</i>		
heat	<i>germī, germākh</i>		

		NG	SG
heathen	<i>gāwr</i>		
heaven	<i>behisht, jinnat</i>		
heavy	<i>girān, qurs, qavī</i>	<i>mulāsañg</i>	
hedge	<i>pezh</i>		
hedgehog	<i>jūjī, zhūzhī, zhūjka</i>		
heed	(v) <i>guhḍārī k.</i>		<i>muqayid b.</i>
heel	<i>pānī, āfdark</i>		<i>pāzhna</i>
height	<i>berzī, berzhūrī, belinī</i>		
hell	<i>dūzhā, dūzhākh, jehannim</i>		
help	<i>yārī, bārī, ārī, pārī, hār</i>		<i>hāwār, pistāwānī</i>
helpless	<i>baichār</i>		
hem	(v)	<i>balīnān</i>	<i>baqīa dān</i>
hen	<i>mīrishk</i>		
hence	<i>līwai, lairadā</i>	<i>zherā, zheradā, zhwiḍerī</i>	
		<i>zhwiḍpāshī, pīwa, zhnāpīwa</i>	<i>pāshīama, lamodūwa</i>
henceforth	<i>pāshiwī, līwīpāshī</i>		
herbage	<i>hashīnāī, shīnītī</i>		
herd	<i>galak, dawir, gārān, ker, gal</i>	<i>pāhin, birk, rewū</i>	<i>rān</i>
herdsman	<i>shūān, gāwān</i>		
here	<i>aira, airda, laira, lairda, wīr, wīrda,</i>	<i>hera, lera, wīr, līwīr, zhīwīr</i>	
heretic	<i>gāwr</i>		
hermit	<i>avḍāl</i>		
heron	<i>kuḷaṅg</i>		
hidden	<i>wundā, wushārtīa</i>	<i>derkhum</i>	
hide	(v) <i>wushārīn, wushārtīn</i>	<i>kef k.</i>	<i>hashār k., qāim k.</i>
hideous	<i>nāshīrīn, gūshtāl</i>	<i>koṭī</i>	
hiding-place	<i>lāna, tāldā</i>		
high	<i>barz, bilin, zhūr</i>	<i>tīk, halīn</i>	
high road	<i>shahrī, shāredār</i>		<i>shārā</i>

		NG	SG
highlands	<i>chīān</i>		
hill	<i>chīā, bail, girik, halata</i>		<i>hardā, tapāl</i>
hillock	<i>beñga</i>		<i>tapūla</i>
him	<i>vai, ī, ai</i>		
hinge	<i>raiz, rīz</i>		
hip		<i>kulinj</i>	<i>klūk</i>
hire	<i>kirā, kiru</i>		
his	<i>-ī, -īwai</i>		
hit	(v) <i>lai d., lai khestin, lai khūrīān, qat k.</i>		
hive	<i>kaṭwār</i>		<i>kanūlka</i>
hoar-frost	<i>qarm, qirāw</i>	<i>qisha</i>	<i>khūīsar</i>
hoarse	<i>dañg girtīa</i>		
hog	<i>varāz, buāz</i>		<i>wurāz</i>
hold	(v) <i>girtin, dast girtin</i>		
hole	<i>kunā, kul</i>		
homeless	<i>baīmāl, vīl, baivār</i>		
honest	<i>rāsdīl, dīlpāk, rāst</i>		
honey	<i>hiñgīwīn</i>	<i>hiñgīw, gwīn</i>	(wild) <i>shādera, shāmatrānka</i>
honour	<i>āwrū, nāmūs, rūspūtī, ābūr</i>		
hoof	<i>lep, sum</i>		
hook	<i>chañgāl, huchk</i>	<i>ser kelūn</i>	<i>qullāf</i>
hoopoe	<i>dunūk</i>		<i>gananasma, pāpūsulai-māna</i>
hop	(v) <i>bebez ch.</i>		<i>qulgulān</i>
hope	<i>uwī, hiwī</i>		
horn	<i>ustūrī, koch, kuḷoch</i>	<i>pail</i>	<i>shākh</i>
horse	<i>hasp</i>		
—	(pack-horse) <i>bārgīr</i>		
—	(saddle-horse) <i>nīshta</i>		
—	(pure-bred) <i>hūr, khārū</i>		<i>jīsīn</i>
—	(mixed breed) <i>chekma</i>		<i>yābū</i>
—	(puller) <i>ser hishk</i>		<i>serkish</i>
—	(biter) <i>gezūk</i>		

		NG	SG
horse	(strong) <i>chor, gürchik</i>		<i>hastûr, quchâq</i>
—	(good goer) <i>rrâwân</i>		
—	(stumbler) <i>dastgîr</i>		
—	(gelding) <i>hashâ, kîshâ, akhta</i>	<i>igdich</i>	
—	(ambler)	<i>îba</i>	
—	(race-horse)	<i>beza</i>	
—	(stallion)	<i>tamâzalk, fâl</i>	
horseman	<i>suvâr</i>		
horseshoe	<i>nâl</i>	<i>sol</i>	
hospitable	<i>nândâr, karam</i>		<i>maivânperest</i>
hospital	<i>mâristân, bîmârkhâna</i>		
host	(of the house) <i>khûimâl</i>		<i>khâvandmâl</i>
hot	<i>germ</i>		
—	(as of spice) <i>tuñg, tund</i>		
hotel	<i>mîvânkhânî</i>		
hound		<i>kûchik</i>	
hour	<i>sât</i>		
house	<i>mâl, khânî, qunâgh</i>	<i>rûnîshlîa</i>	
housekeeper	<i>kaiwânû</i>		
how	<i>chûn, châwân, chtun</i>	<i>kûsân, chtof, chtûr</i>	<i>chlûn</i>
how much	<i>chan, chiqâs</i>		
howl	(v) <i>zûrîn, lûrîn</i>		
hug	<i>bâosh, bâzk</i>		
huge	see 'gigantic'		
humanity	<i>merdagî, merîti</i>		<i>pîaoatî, pîaoi</i>
humble	<i>dîlnîzm</i>		
humiliate	(v) <i>shkândîn</i>	<i>shknândîn</i>	
humility	<i>dîlnîzmî</i>		
hump	<i>kûz</i>		<i>qûez</i>
hunchbacked	<i>kûz, karwân</i>	<i>kâbûs</i>	<i>qûez</i>
hundred	<i>sat, so</i>		
hunger	<i>bîrsîti, birchî, birchîti, birchîân</i>		
hungry	<i>bîrsî, birchî</i>		

		NG	SG
hunt	<i>rrâw, nachîr</i>		
hunter	<i>rrâwwân, nachû wân</i>	<i>sekmân</i>	<i>rrâwchî</i>
hurricane	<i>frtûna, tofân, garrahbâ</i>		
hurry	(v) see 'hasten'		
—	(n) see 'haste'		
hurt	(v) (intrans.) <i>aishîn</i>	<i>qalishîn</i>	<i>zhân k.</i>
	(trans.) <i>aishândîn</i>		
husband	<i>shû, merd</i>		
hut	<i>kûkh, kepar, shikîw</i>		
hyena	<i>keftâr, palîng</i>		<i>kemtâr, gûrkanka</i>
hypocrisy	<i>rîâ, drûi, durûti</i>		
hypocrite	<i>rîâkâr, dilchirûk, durû</i>	<i>sâlûs</i>	
hypothecate	(v) <i>gîrû dîn</i>		
I		<i>az, ma</i>	<i>mîn</i>
ibex	<i>pasâkewî</i>	<i>bîzinâchîû</i>	<i>bîzinîkewî</i>
ice	<i>sâhul, sâhîr, bestekek</i>		
idea	<i>fen, hush, fikr, gumân</i>		
idiom	<i>zemân</i>		
idiot	<i>shît, dîn, kelegûez</i>		
idle	<i>pûch, batâl, tenber</i>	<i>wâlâ</i>	
idol	<i>put</i>		
if	<i>ak, agar, hagar, ar, var</i>	<i>hakâ, hak</i>	
ignite	(v) <i>âgirdân, wa khestîn</i>		<i>dâgerstândîn</i>
ignorance	<i>nazânî</i>	<i>kaukerî</i>	
ignorant	<i>nazân, nakhwîndî</i>		
ill	<i>bîmâr, nâsâkh</i>		
illegitimate	(child) <i>turâz, karâm</i>		<i>zûl, harâmzâ</i>
illness	<i>aish, nâkhushîti, nâsâkhî</i>		
ill-omened	<i>waishûm, shûm</i>		
ill-tempered	<i>rîk, badfasâl</i>		
illumination	<i>chîrâkhwânî</i>		
illumine	(v) <i>chîrûstîn, ruhînâ k.</i>		<i>rûzhîn k.</i>
imagination	<i>fîkr, huosh, hush</i>		
imagine	(v) <i>gumân k.</i>		

		NG	SG			NG	SG
immediately	<i>vajārī, bijārek, jārī</i>	<i>warrina</i>	<i>herīsta, heristāka</i>	injustice	<i>bīhaq, bīdādī</i>		<i>bai qezāī</i>
immense	<i>bīpīwān</i>			ink	<i>mūrakew</i>	<i>hobīr</i>	
immerse	(v) <i>nuq</i> or <i>nuqum k.</i>			inkstand	<i>dwīt</i>		
immersion	<i>jun, nuqmī</i>			innate	<i>zikīmākī</i>		<i>mairzā, dāikzā</i>
immune	<i>berī, hisā</i>		<i>askān</i>	innocent	<i>bīgūna, bīsūch, bīqusūr</i>		
impatient	<i>nāsubūr, nāsabāt</i>			innumerable	<i>bī hīzhmār, bīqās</i>		
impolite	<i>ustūr, nāsāz</i>		<i>adabsiz</i>	inopportune	<i>batwakht</i>	<i>nāchāgh, bīchāgh</i>	
importunate	<i>ruchūkār, khwāzik</i>	<i>bārHINGŪw, sūrpena</i>		inquire	(v) <i>pirsyār k.</i>		
impossible	<i>nāī, nābī, nāīta</i>		<i>nāwū</i>	inquisitive	<i>bīpīrs</i>	<i>kemkuzh</i>	
imprison	(v) <i>hastī, mapis, hapis k.</i>		<i>dūsākh k.</i>	insane	<i>shīt, dīn</i>		
impudent	<i>bīhaiā, bīābūr</i>			insatiable	<i>chawbīrsī</i>		
in	<i>nēw, tai, dīnīw, nīw, dī</i>		<i>nāo</i>	insect	<i>jānbar, kermik</i>		
incendiary	<i>sūtāl</i>			insert	(v) <i>taī k., tīrā k., taī bī.</i>		<i>nāo, lanāo</i>
incense	<i>bukhūr, bsma</i>			inside	<i>dīnīw, tūī, taidā</i>	<i>kushkū</i>	
incident	<i>serhātī, qāomī</i>			insomnia	<i>bīkhāwī</i>	<i>behnek, pel, gaw</i>	
incision	<i>brīn, jīghiz</i>			instant	(of time) <i>dem, tūzek</i>	<i>zhejāī</i>	<i>lajāī, labāt</i>
inclination	<i>khwāstagānī, khwāst</i>		<i>nātawāw</i>	instead	<i>zhepezh, jāī</i>		
incomplete	<i>kem, kīm, nuqsān</i>		<i>nātawāwī</i>	instruct	(v) <i>destūr d., tenbīh k.</i>		
incomplete-ness	<i>kemāsī, kemī, nīrwish-kān</i>			instructions	<i>destūr, tenbīh</i>		
incurable	<i>bīdarmān</i>			insufficient	<i>kem, kīm, kaim</i>		
indeed	<i>dī, qat, rāstī</i>			insult	<i>dīzhmīn, chīr, zīwī</i>		
independent	<i>khuser, khuīsh</i>		<i>khukhāvand</i>	intelligence	<i>hush, huosh, aql</i>	<i>bederk</i>	<i>tūshfām</i>
indication	<i>nīshān, dīyārī, shūn</i>			intelligent	<i>zānā, khuihush</i>		
indiscreet	<i>dem dīrūā, dew wakerī</i>			intention	<i>mirām, murāz, khwāst, fand</i>		
infect	(v)	<i>belqītīn (rare)</i>		intercede	(v) <i>khātīr girtīn</i>		<i>rījā k.</i>
inferior	(n) <i>zhīrīn, zhīrdast</i>	<i>teshenek</i>	<i>amās</i>	interest	<i>zaidī, qāzānj, tanzīl</i>		<i>saḷaf</i>
inflammation				interfere	(v) <i>taikel</i> or <i>tīw b.</i>		
inflate	(v) <i>bā k., pf k.</i>			interference	<i>taikel, tīw</i>		
influence	<i>dashalāt (das-halāt)</i>			interior	<i>nīw, zhūr</i>		<i>nāo</i>
information	<i>khavar</i>	<i>nabā, hāzh</i>		interpret	(v) <i>terzumānī k.</i>		
inhabit	(v) <i>rū nīshīn, dā nīshīn</i>			interrupt	(v) <i>berīn, berāndīn</i>		
inhabitants	<i>ahl, merdum, khalq</i>			intestines	<i>rikhwār, hūr, zirāw, rūwī</i>		<i>sūchgār, rikhlū</i>
inheritance	<i>irās</i>			into	see 'in'		
iniquity	<i>gūna, sūch, qabāḥat</i>						
injury	<i>zīān, zerar</i>						

		NG	SG
intoxicated	<i>serkhwash</i>		
intrigue	<i>dūbāra, hezwūtin</i>		<i>chīnī</i>
inundate	(v) see 'flood'		
invade	(v) <i>āzhūtīn, kewtinaser</i>		
invaluable	<i>bībhā, bīqīmat</i>		
invasion	<i>azhūtīn</i>		
invent	(v) <i>dītīn</i>		
inverted	<i>bidamū, wāzhī, serābin</i>		<i>damokhwār</i>
investigate	(v) <i>pai hilāndīn, pīrsyār k.</i>	<i>jesesāndīn</i>	
invisible	<i>wundā, nādiyār, nāshkār</i>		
invite	(v) <i>wāda girtīn, dāwat k.</i>	<i>gāzī k.</i>	
invoice	<i>sīāhī</i>		
involved	<i>bitewhew, taik</i>		
iron	<i>āsīn, hāsīn</i>		
irresolute	<i>dūdīl</i>		
irrigate	(v) <i>āw dān</i>		
irrigation	<i>āwdāī</i>		
irritable	<i>dīlnāzik, khapkhapūk</i>		
island	<i>jezīra</i>	<i>hāwīga (rare)</i>	
it	<i>av, va, vaī</i>		<i>awa, o</i>
itch	(v) <i>khurīn, gir k.</i>		
its	<i>hīvai, iāvai</i>		<i>hīnīāwa</i>
itself	<i>khwa, kho</i>		<i>khwai</i>
jackal	<i>chaqāl</i>		
jacket	<i>satr, salta</i>	<i>kiāsara, chekmān</i>	
jail	<i>dūsākhāna, mapis, hapis</i>		
jar	<i>kūpa, khum, jēr, mirgāna</i>		
javelin	<i>pelindār</i>		
jaw	<i>eskāchīnīga, hastiā</i>		
jealous	<i>chīnīga</i>		
	<i>kumresh, reshagumān, dīlpīs</i>	<i>dīkhesī</i>	
jelly	<i>nishaista</i>		

		NG	SG
jerk	(v) <i>jumbāndīn, laizāndīn</i>		
jewel	<i>zīnat, gawher</i>		
jingling	<i>jīnjil, jīnīgil</i>		<i>zringāzring</i>
join	(v) <i>biyek k., or bestīn, tiw khestīn</i>		<i>likāndīn</i>
joint	<i>jumishgā, gārechik, bañgā</i>		<i>jaijumish</i>
joking	<i>terāna, laiz, mahanak</i>		<i>hanaka, serwaser</i>
journey	<i>rrī, rrewitī, safer</i>		
joyful	<i>shād</i>		
judge	<i>qāzī</i>		
juice	<i>āw, gewīshī</i>		
juicy	<i>āwdār</i>		
jump	(v) <i>bānz dān, hal ferrīn or parrīn, hal āwītīn</i>	<i>jengīn, bkhshīn, khol k.</i>	
just	<i>rāst, haq, tizhī</i>		
justice	<i>mīrainī, berāberī, adālāt</i>		<i>merdumdārī (extreme SG)</i>
keen	<i>taizh</i>		
keep	(v) <i>girtīn, dīrān (rare)</i>		
keeper	<i>-wān (affixial)</i>		
kernel	<i>hastī, dānik, kākul</i>		<i>chinja</i>
kettle	<i>tenjūr, sūtīl</i>		
key	<i>klīla</i>		
kick	(n) <i>paine, shaq</i>		
—	(v) <i>pai lai dān, tai hal dān</i>		
kid	<i>kahr</i>		
kidney	<i>gurchī, gurchik</i>		<i>gīsk</i>
kill	(v) <i>kushtīn, kuzhdīn</i>		<i>gulchīla, gurdāla</i>
kind	<i>dīlsuoz, hebbī</i>		
kindred	<i>khizn</i>		
king	<i>pādshāh, sultān</i>		

		NG	SG
kingdom	<i>daulet, orket</i>		
kiss	<i>būsa, būsha, rrāmūsān, bāzka</i>		<i>māch</i>
kitchen	<i>āshkhānī, matbakh</i>		
kitten	<i>kittik, jujkapsiṅga</i>		<i>bchkapshī</i>
knapsack	<i>turwa, kheltik</i>		
knead	(v) <i>gīrik k., paipēz k.</i>		<i>shailāndin</i>
knee	<i>zhnū, hizhnī, chūk</i>	<i>kodk, mīwān</i>	<i>zrānī</i>
knife	<i>kaird, kair</i>		
knit	(v) <i>bāftin</i>		
knock	(v) <i>lai dān</i>		
knoll	<i>girdik, tapulk, chūā</i>		
knot	<i>giri</i>		
know	(v) <i>zānīn</i>		
knowledge	<i>zānī, zānāi</i>		
knuckle	<i>giriātīpel</i>		<i>harmāta, razmīamust</i>
Kurd	<i>Kurd, Kurmānj</i>		
Kurdish	<i>Kurmānjī</i>		
labour	<i>īsh, kār</i>		
labourer	<i>muzdwer, ranjber, jūtkār</i>	<i>shūl, shukhul</i>	<i>kārger</i>
lace	<i>hāshīa</i>		
lad	<i>kūrr, rūla</i>	<i>lāo, lāv, lāok</i>	
ladder	<i>paizha, paizhina</i>	<i>ster, paistair</i>	<i>pilakān</i>
ladle	<i>āvgerdān, kefgīr</i>	<i>keskū</i>	<i>galāogha</i>
lady	<i>kairwānū, bibī, khātūn</i>		<i>khānim</i>
lair	<i>kil, meghel</i>		<i>lāna</i>
lake	<i>kūlāw, kūl</i>		
lamb	<i>berkh, kawr, gwrik</i>		
—	(v) <i>ser ketin, berkh dānīān</i>		
lame	<i>shal, leṅg, khirtik</i>		
lamentations	<i>nāla, kālī, gāsī, shīn</i>	<i>wishair</i>	<i>sārī</i>
lamp	<i>chirā</i>	<i>pīsūs, pchirā</i>	<i>chirādān</i>
lance	<i>ram</i>		
land	<i>ard, khuol, būm</i>		<i>zwī</i>

		NG	SG
land	(for ploughing)		
—	<i>gāokhān</i>		
—	(cultivated)	<i>shiār (rare)</i>	<i>ward</i>
lane	<i>kū, kūi, kūlān</i>		
language	<i>zimān, zwān, hizwān</i>		
languid	<i>sīs, shil</i>		
lantern	<i>fānūs, fanar</i>		
lard	<i>chāor, rūn</i>		
large	<i>māzīn, gir</i>		
lark	<i>chāhir</i>		<i>gawrā</i>
lass	<i>kich, kenī</i>		<i>kļāona</i>
last	<i>pāshīn, pāshī, ākhir</i>		<i>kenishk</i>
latch	<i>cheṅgel, qullāf, rais</i>		<i>duwāin</i>
late	<i>draṅg</i>		<i>halqaraiz</i>
later	<i>pāsh</i>		
laudanum	<i>teriāk, lāduwa</i>		
laugh	(v) <i>kanīn</i>		
—	(n) <i>kana, kanī</i>		
laundress	<i>jilshū</i>	<i>pālaw</i>	
lawless	<i>berī, yāghī</i>		
lawsuit	<i>daawā, dehka</i>		
lay	(v) <i>dā nīān, hīlān</i>		<i>hishtin</i>
laziness	<i>batālī, temberī, pūchī</i>		
lazy	<i>batāl, tembel, pūch</i>	<i>tirāl</i>	
lead	<i>qlā, qurgushūn</i>	<i>sirijī</i>	<i>surb, sirift</i>
lead	(v) <i>pīshwa girtin, birīn</i>		<i>birdin</i>
leader	<i>derawa, pīshwa</i>		
—	(of caravan)	<i>berāhik</i>	<i>nuākaish</i>
leaf	<i>chlū, glā, barak</i>	<i>pal, pak</i>	
leak	<i>tika, shirta, dlāopa</i>		
lean	(adj.) <i>larr</i>	<i>hūqil, rezhī</i>	
—	(v) <i>paldān</i>		
leap	(v) <i>bāñz dān, hal ferrīn</i>	<i>jengīn, khol</i>	
—	or <i>parrīn, hal āwītīn,</i>	<i>k., bkhshīn</i>	
—	<i>rrā hishtin</i>		
learn	(v) <i>das girtin</i>	<i>hūrī b.</i>	<i>fair b.</i>
learned	<i>zānā</i>		
lease	<i>kirī, kerā</i>		

		NG	SG
least (at least)	<i>blānī, dibī, khu</i>	<i>tenū, blā</i>	<i>daskam</i>
leather	<i>charm</i>	<i>kūderī</i>	
—	(morocco) <i>sakhtiyān</i>		
leave	(v) <i>hūlān, nūān</i>		<i>hishtin</i>
—	(go away) <i>der chūn, rrī girtin</i>		
leave alone	<i>hūlān, jai hishtin, dā nūān</i>	<i>lūwān</i>	
leave go	(v) <i>bar dān</i>		
leaven	<i>māya, hewīn, khām</i>	<i>kharmūd</i>	
ledge	<i>līch, lūw</i>		<i>laba</i>
leech	<i>zhālī, zūrī, dizrūk</i>		
left	<i>chep, cheb</i>		
leg	<i>leñg, lenk, pai</i>		<i>qāch</i>
legging	<i>paipūch, paichek</i>		<i>muchpaich</i>
legible	<i>khwāna</i>		
leisure	<i>tanāī, bataī, fursan</i>		
lemon	<i>līmū</i>		
lemonade	<i>āwlīmū</i>		
lend	(v) <i>sipārtin, bidain dān, biqarā dān</i>		
length	<i>draizhī</i>		
lengthen	(v) <i>draizh k.</i>		
lenient	<i>nerm, sīs</i>		
lentil	<i>nīsik, māsh</i>		<i>nūzhī</i>
leopard	<i>peleñg</i>		
leper	<i>gūrī, bāzik</i>		
less	<i>kemter, kem</i>		
lessee	<i>kirīyār, kirigir</i>		
lessen	(v) <i>kem k.</i>		
lesson	<i>ders, khwāndin</i>		
let	(v) (allow) <i>hūlān, hishtin</i>		
letter	<i>nwisīa, kāghad, mektūb</i>	<i>yāzmish</i>	
lettuce	<i>kāhū</i>		
level	<i>takht, rās, sāda</i>		
liar	<i>durūkār, drīvīn</i>	<i>wīrīkār</i>	<i>durūzin</i>
liberal	<i>dast wakirī, bikaram</i>		
liberation	<i>rhā</i>		

		NG	SG
library	<i>ktawbkhānī</i>		
lice	<i>ispī, ishpish, ishpa</i>		
licence	<i>rukhsat</i>		
lick	(v) <i>līstin, līs k.</i>		<i>laisāndin, līstin</i>
lid	<i>ser, derī, dam</i>		
lie	(n) <i>drū</i>	<i>wīr</i>	
—	(v) <i>drū k.</i>		
lie down	<i>rrākhewtin, rra kewtin, draizh būn, nūstīn</i>	<i>rrā zān</i>	<i>par kewtin, pal dān</i>
life	<i>zhī, zhiñgā, umir</i>		
lifeless		<i>mirīa</i>	<i>mirdūa, mirdāa</i>
lift	(v) <i>bar girtin, hal ānīn</i>		<i>hal girtin, lā bi.</i>
light	(n) <i>ruhnāī, ruozhnāī</i>	<i>hīw</i>	
—	(adj.) <i>sūk</i>		
—	(v) <i>āgir dān, āgir k., wa khestin, ruozhin k.</i>		<i>dāgerständin</i>
lightning	<i>brūske, shamārta</i>		
like	(v) (to be pleased with) <i>begen or pesen k.</i>		
—	(to love) <i>khwāstin, wāīn</i>	<i>hebāndin</i>	
—	(adj.) <i>wak, wakū, wakī, wasā</i>	<i>hackvaka, hāwakū, hezsan, tesek, fenī, mīna</i>	<i>mīnāna</i>
likewise	<i>whā</i>		
lily	<i>sausan</i>		
lime	<i>āhek, qisir</i>		
limekiln	<i>kūra</i>		
limp	<i>sīs</i>		
—	(v) <i>kūlīān, shelīn</i>		
line	<i>rāza, rez, rāsta</i>	<i>khaz, līz</i>	<i>tīlīma, tel</i>
linen	<i>jāw, ketān</i>		
linger	(v) <i>drañg k.</i>		

		NG	SG
liniment	<i>merhem</i>		
lining	<i>hāsir, āstar</i>		
link	<i>khishtāzinjir, halqa</i>		
linseed	<i>bazr, twketān</i>	<i>krkrk</i>	
lion	<i>shair</i>		
lip	<i>līw, līch</i>	<i>bewil</i>	
liquid	<i>āwaki, rūnī</i>		
list	<i>defter, sīāhī</i>		
listen	(v) <i>guedārī k., gūh girtin</i>	<i>seh k.</i>	
	<i>bhīstin</i>		
litter	<i>takhitaravān</i>		
little	(adj.) <i>pchūk, wūrd</i>		
—	(quantity) <i>hendek, kemek, tūzek, henek, qāsek</i>		<i>naqdek andūska</i>
live	(v) <i>zhūn, ziŋgāi k.</i>	<i>bhūrtin</i>	
livelihood	<i>īsh, shukhul</i>		
lively	<i>paīsūk, chaspān</i>		
liver	<i>jerg, jerk</i>	<i>gezeb</i>	
living	<i>zhī, zindū</i>		
lizard	<i>mārījūk, mārmilka, mārū, bızinmizhink</i>		<i>mārmalūka, qumqu-mak</i>
load	<i>bār</i>	<i>persenk</i>	
loaf	<i>nān</i>		
loan	<i>qarz, dain</i>		
loathe	(v) <i>dil tew b., dil tīr b.</i>		
lock	<i>qifil</i>		
—	(hair) <i>qizhik, kezī, gul, pīrch</i>	<i>bisk, tūlik, temerū</i>	
—	(v) <i>qifilāndin, qifil k.</i>		
locksmith	<i>qifilger</i>	<i>chilinger</i>	
locust	<i>kulā</i>	<i>chekurjek</i>	
lodging	<i>khān, khānū</i>	<i>pesin</i>	
lofty	<i>barz, belind</i>		
lonely	<i>tinī, tiniā</i>		
long	<i>draizh</i>		
longing	<i>ārezū</i>		

		NG	SG
look	(v) <i>berewāndin, tamāshā k.</i>	<i>fikrīān, seh k., maiza k., ferejīn</i>	<i>rwāndin, nwārīn</i>
looking-glass	<i>ābgīna, nīnik</i>		
loom	<i>tāūn</i>		
loose	<i>shil</i>		<i>barralāi</i>
loot	<i>tālān, chapāw</i>	<i>tirhew, tālekī, birīda</i>	
lose	(v) (as a battle) <i>bazīn</i>		
—	(mislay) <i>wundā k., gum k.</i>	<i>berzā k.</i>	
loss	<i>ziān, khusrān</i>		
lost	<i>wundā, taikchīa, gum</i>	<i>berzā</i>	
lot	<i>pār, pārt, bahr, bār</i>		<i>bash</i>
lottery	<i>pishk</i>		<i>pianqū</i>
loud	<i>badang</i>		
love	(v) <i>khwāzīn, wāīn, ewīn</i>	<i>hebīn, hewīn</i>	
—	(n) same as infinitives		
lover	<i>berdilik, khuzgīn, dilka</i>		<i>khushāwīs</i>
low	<i>nizim, khwār, bin</i>		
lower	<i>nizimter, zhiri, khwārīn</i>		
—	(v) <i>nizim or khwār īnān</i>		
luck	<i>bakht</i>		
luggage	<i>kelomel</i>		<i>kerpāl</i>
lukewarm	<i>shila, shirgerm</i>		
luscious	<i>āwdār, shirīn</i>		
lustre	<i>drāoshūn, ruhnāi</i>		
machine	<i>cherkh, makīna</i>		
mad	<i>shīt, dīn, jīnū</i>		
maggot	<i>kīrw</i>		
magic	<i>jādū</i>		
magistrate	<i>qāzī, dūshek, muftī</i>		
maid	see 'girl'		
mail	<i>pūsta</i>		
maize	<i>zurāt</i>		

		NG	SG
make	(v) <i>cha k.</i>	<i>chai k., qāi k.</i>	<i>drus k.</i>
malady	<i>bīmārī, nāsākhī</i>		<i>ranjūr</i>
male	<i>nair</i>		
malevolent	<i>dilrrash, dilpīs</i>	<i>kanākish</i>	
malice	<i>rīk, kūn</i>		
mallow	<i>tuola, tuolka</i>		
man	<i>mair, pīāo, mairūf</i>		
manager	<i>serek, serkirdā</i>		
mane	<i>bizhū</i>		
manger	<i>hākhur, ākhūa</i>	<i>āfer</i>	
manhood	<i>mairūtī, merdūtī</i>		
manifest	<i>āshikār, dīyār</i>	<i>khūiā</i>	
mankind	<i>merdum, ādam, insān</i>		
manliness	<i>mīrānī, pīāoatī, merūtī</i>		
manna	<i>gezo</i>		
manner	<i>sān, jūr, terz</i>		
mantelpiece	<i>paishtakhā, rafa</i>		
manure	<i>rūā, zibil</i>		
manuscript	<i>dasnwīs</i>		
many	<i>galek, purr, zaid</i>	<i>zāf</i>	<i>zūr</i>
map	<i>naqsha</i>		
marble	<i>mermer</i>		
mare	<i>māin</i>		
margin	<i>gūa, rekh, kenār</i>		<i>chārsūka</i>
mark	<i>nishān</i>	<i>durūw</i>	
market	<i>chārsū, chārchī, bāzhār</i>		
marriage	<i>mārī, zāwān, gīrī</i>	<i>girdekī, nisā</i>	<i>sūrān</i>
marry	(v) <i>mārī k., mahr k.</i>	<i>zwījīn,</i> <i>gohāstīn</i>	
marsh	<i>maraza, baisha</i>	<i>hez</i>	<i>lejan</i>
marten	<i>daḷak, samūrk</i>	<i>kūzik, kūzha</i>	
mason	<i>jūotkar, benā</i>		
massacre	<i>kuzhdin</i>		
massage	<i>bshāilīn, shelen</i>		
master	<i>khudī, khāvend, mīr,</i> <i>āghā</i>		
mastic	<i>binisht, saqiz</i>	<i>khiriā</i>	
mat	<i>chīkh, hasīr</i>		<i>lawān</i>

		NG	SG
match	<i>kirbīt, shkhārta,</i> <i>gūgird</i>		
matter	see 'affair'		
—	(pus) <i>kīm, chirk</i>		
mattress	<i>dūshek</i>		
mauve	<i>tolek</i>		
me	<i>me, ma, min</i>		
meadow	<i>maraza, maisha,</i> <i>chamen, mirk,</i> <i>mirkān</i>	<i>mair, bzhūn,</i> <i>chīmen</i>	
meals	<i>chaisht</i>	<i>zād, tāin,</i> <i>ferāwīn</i>	
mean	<i>dastenak, daskurt</i>	<i>luchar</i>	<i>pīska</i>
meaning	<i>taī, mānā</i>		
meanness	<i>dastenki, khistī</i>	<i>qirchūk,</i> <i>rizhd</i> <i>jānchū,</i> <i>kūp, nīzim</i>	
measles	<i>sūrik, sūrīza</i>		
measure	<i>pīwān, pīwa</i>		
—	(v) <i>pīwān, pīwīn, pīwān k.</i>		
meat	<i>gūoshī, govd</i>		
mediator	<i>nāwchī, berezān,</i> <i>nāwānḡī</i>		
medicine	<i>dermān</i>		
meditate	(v) <i>hishk or hīsh or fikr k.</i> <i>zwamāin</i>		
meek	<i>ketīa, kewtīa, faqīr</i>		
meet	(v) <i>rāst hātin, leberiyek b.</i>	<i>berhezwīya</i>	<i>tūsh hatin</i>
meeting	<i>hanjumen</i> (encounter) <i>rāst hāt</i>	<i>berāika</i>	<i>tūsh</i>
melon	<i>qarpūs, kālak, gundūr</i>	<i>qarwī</i>	
melt	(v) (trans.) <i>āw k.</i> (intrans.) <i>āw b.</i>	<i>hiliān</i>	
memorandum	<i>sīāhī</i>		
memory	<i>bīr, bair</i>		
mend	(v) (patch) <i>pīna k.,</i> <i>dūrānīn</i>		

		NG	SG
merchandise	<i>kutāl, pertāl</i>		
merchant	<i>bāzīrgān, tujār</i>		
mercury	<i>zīwa, jīwa</i>		
mercy	<i>dād, rahm</i>		
message	<i>khabar</i>	<i>warīkirīa</i>	<i>nārdū,</i> <i>paighām</i>
messenger	<i>qāsīd, paik</i>	<i>warīkirīa</i>	<i>nārdū</i>
metal	<i>maadan</i>		
mew	(v) <i>mīū k.</i>		
mews	<i>tāolī, pāga</i>		
midday	<i>nīwarū</i>		
midden		<i>kulīwek,</i> <i>gārīs</i> <i>holī</i>	<i>sīrkwān</i>
middle	<i>nāwērās, nīwīk</i>		
middle-aged	<i>rashkāl</i>		
midge	<i>mīzhik, mīzh</i>		
midnight	<i>nīwashāw</i>	<i>shīwinīwī</i>	
midwife		<i>dāika</i>	<i>māmān</i>
migration	<i>kūch</i>		
milk	<i>shīr</i>		
—	(v) <i>dūshīn, dūtīn</i>		
mill	<i>āsh</i>		
miller	<i>āshawān</i>		
millet	<i>gārīs</i>	<i>bachik</i>	<i>gai!</i>
mince	(v) <i>wūrd, hūrd k.</i>		
mine	(pron.) <i>īmīn, hīmīn, īmarā,</i> <i>hīmāra, iāmīn</i>		
minimum	<i>kemterī</i>		
mint	<i>puṅga, pūzhān</i>		
minute	<i>daqīqa</i>		
mire	<i>hurr, kharrik, qurr</i>		
mirror	<i>āwīna, nīṅga, nīnek</i>		
miserable	<i>nāchār</i>	<i>kāwīl, kotīa</i>	
misery	<i>zhārī</i>		
misfortune	<i>kāwīlī, badbakhtī</i>		
miss	(v) (in shooting)		
—	<i>bilā chūn</i> (to one side)		
—	<i>ser k.</i> (too high)		

		NG	SG
miss	<i>pai dān</i> (too low)		
mist	<i>mīzh, tam, tūoz</i>	<i>dūmān, khūz</i>	
mistake	<i>sūch, qusūr, khalat</i>	<i>shāsh</i>	
—	(v)	<i>khepīn,</i> <i>khepīān,</i> <i>shāsh b.</i>	<i>gūl</i> <i>khwārdīn</i>
mix	(v) <i>taik k., taik bi., tiw k.</i>		<i>taik dān</i>
mixed	<i>taik, tiw, liherw</i>	<i>tiwhezw</i>	<i>laik</i>
mixture	<i>tīkil</i>		
moan	<i>hūwār, ākh, wāi, wākī</i>		
moat	<i>chāl, khanag, jāwr</i>		
moist	<i>shil, tarr</i>		
molars	<i>āzu, āsh</i>		<i>kākila</i>
mole	<i>mīshākwerā</i>		
moment	<i>gāw, pel, dem</i>	<i>behnek</i>	<i>tūozek</i>
monarch	<i>khundkār, shāh, sultān</i>		
Monday	<i>dūshemū</i>	<i>dūshem</i>	
money	<i>pāra, pūl</i> (rare)	<i>dirāf</i>	
mongoose		<i>boagān</i>	<i>mūsha-</i> <i>khurmā</i>
monkey	<i>mainūn</i>		
monopoly	<i>imtīāz</i>	<i>nikhīr</i>	
month	<i>māṅg</i>	<i>hīw, mah</i>	
moon	<i>māṅg, māṅgashāw</i>	<i>hīw</i>	
more	<i>purrtir, zaitir</i>	<i>pītir, bītir</i>	<i>zūrtir</i>
morning	<i>sūbī, subhainī</i>		<i>baiānī</i>
morsel	<i>kut, pār</i>	<i>pelek, junek,</i> <i>chitī, zuvāl</i>	<i>lep</i>
mortal	<i>mīrīn, mirdīn</i>		
mortar	<i>hāvan, hāwaṅg</i>		
mosque	<i>mīsgewt</i>		
moss	<i>berkamar</i>	<i>urnīkh</i>	
most	<i>epur, purrī, zīā, zūr</i>		<i>zūrtir</i>
moth	<i>pāpūla</i>	<i>pūlpilūk,</i> <i>perpeshūk</i>	
mother	<i>dā, dāik</i>	<i>dāv, dī, dīya,</i> <i>māk</i>	
mother-in-law	<i>khsū, khaur, dāmār</i>		

		NG	SG
motion	<i>takān, jūn, hariket</i>	<i>lipāt</i>	
mould	<i>qālib</i>		
moult	(v) <i>pūr weshiān</i>		<i>kulk</i>
			<i>weshāndin</i>
mound	<i>tepūla, tepūlek</i>		
mount	(v) <i>suzwār b.</i>		
mountain	<i>kef, kizh, kīw, chū</i>		
mountebank	<i>lūtī, qarachī</i>		
mouse	<i>mush, mishk</i>		
mousetrap	<i>tela</i>		
moustache	<i>simīr</i>		
mouth	<i>dam, daw</i>	<i>sār (rare)</i>	
mouthful	<i>farrūk, quppurr</i>	<i>chūtī, jum</i>	
move	(v)(caus.) <i>takāndin,</i>	<i>lepītāndin</i>	
	<i>jumāndin</i>		
—	(intrans.) <i>takān kh.</i>	<i>lepātīn,</i>	
		<i>lewīān,</i>	
		<i>herikīn,</i>	
		<i>herūdīn,</i>	
		<i>bezafīn</i>	
—	(from place to place)		
	<i>rā guhāstin, guhāstin</i>	<i>hiñgīwīn</i>	<i>guwāsti-</i>
			<i>nāwā</i>
movement	<i>jemūsh, takān</i>	<i>lipāt, shīk</i>	
much	<i>gaḷek, zaid, purr</i>	<i>zāf</i>	<i>sūr</i>
—	(so much) <i>awanda,</i>	<i>awqās</i>	
	<i>hinda</i>		
mud	<i>herī, kharrīk, qurr, kur</i>	<i>gerrek</i>	<i>qum</i>
mug	<i>sherba, sherbik, tās</i>		
mulberry	<i>tw</i>		
mulberry-tree	<i>twir, tuhir</i>		<i>dārītw</i>
mule	<i>aistīr, haistīr</i>		
muleteer	<i>aistīrwān, kārwānī</i>		
murder	(v) <i>khūn k.</i>		
murderer	<i>khūnī, khūndār</i>	<i>meruf kūzh</i>	<i>pāo kūzh</i>
murmur	(v)(as of water) <i>shurīn</i>		
muscle	<i>bāz, bāush, māicha</i>		
mushroom	<i>kārī, kiārīk, qārīch</i>	<i>kivār, gūbelek</i>	

		NG	SG
music	<i>khwāndin, sterān</i>		
musician	<i>mutrib, sterānī</i>		<i>āvāzakhwān</i>
musk	<i>misk</i>		
muslin	<i>khām, khāma</i>		
must	<i>dī, gerek</i>	<i>wī</i>	<i>bāyest</i>
mustard	<i>kherdel</i>		
Musulman	<i>Muslim, Islām</i>		
mutter	(v) <i>merīzhīn, wurr k.,</i>		
	<i>gurīzhīn</i>		
	<i>gūshītā paz</i>		
mutton			
nail	<i>bismār, mismār</i>		
—	(finger-) <i>nīnuk</i>		
naked	<i>rūt, rūš</i>	<i>tāzī</i>	<i>khāos, lūt</i>
name	<i>nāw, nāv</i>		
nape	<i>stū, pīshāmīl, pāshustū</i>		
napkin	<i>pīshāmāl, pīshkīr</i>	<i>pāshik</i>	
narrow	<i>tenk</i>	<i>jemik</i>	<i>task</i>
nasty	<i>pīs, nākhwash, chepel</i>		
nation	<i>millat</i>		
nature	<i>dīl, khū</i>	<i>tabis, demīn</i>	<i>tebī'at</i>
nauseated	<i>diltīr, diltew</i>		
navel	<i>nāwk, nāvek</i>		
near	<i>nezīk, nek</i>		
neat	<i>pākezh, tamīz</i>		
necessarily	<i>dī</i>	<i>wī</i>	<i>qat</i>
necessary	<i>gerek, lāzīm, hawjī</i>		
neck	<i>ustū, mīl</i>	<i>hafk, afk</i>	
necklace	<i>mīlwānk, ustūwānk</i>	<i>mīlājīm,</i>	<i>gulwāz</i>
		<i>mīlāgū</i>	
needle	<i>derzī</i>		
—	(packing-needle)	<i>bzhūzhīn</i>	<i>guwūzh</i>
	<i>sūzhīn</i>		
needy	<i>bītīsh, bīchīsh</i>		
negotiate	<i>bāzhār k., wa guhāstin</i>		
neigh	(v) <i>kūlān k.</i>	<i>shehīn</i>	<i>hilān, herrīn</i>
neighbour	<i>drawsī, jairān, dūāwka</i>		<i>hawwsamāl</i>

		NG	SG
neighbour- hood	<i>lādī</i>	<i>der</i>	
neither	<i>nā . . . nā . . .</i>		
nephew	<i>kurrmām, kurrkhālū</i>	<i>pīsmām</i>	<i>brāzā, khwārzā</i>
nerves	<i>rīk, rīh, paī</i>		
nest	<i>hailān, kūlāna, lān</i>	<i>tkhoma, pūn</i>	
net	<i>tuer, dam</i>		
—	(for holding chaff) <i>rrashka, reshik</i>		
never	<i>haichwakhit</i>		
new	<i>no, new, tāza</i>	<i>nishk</i>	
news	<i>khabar</i>	<i>nibā</i>	
new year	<i>sersāl</i>		
nice	<i>khwosh</i>		
niece	<i>kichmām, kichkhālū, dūmām</i>		
nigh	<i>nezīk, nek</i>		
night	<i>shew, shāw</i>		
nightmare	<i>rrasha khāw</i>		
nine	<i>nu, neh</i>		
nineteen	<i>nuzda</i>	<i>dahonuh</i>	
ninety	<i>nūt, navait</i>		
nipple	<i>chīchik</i>	<i>emzik</i>	<i>sermimk</i>
no	<i>no, nā</i>		
nobility	<i>begzāitī, ujāgh</i>	<i>mīrānī, māzīnūtī</i>	<i>gāwrāī</i>
noble	<i>begzā, ujāghzā</i>		
noise	<i>dañg</i>		
noisy	<i>bīdañg</i>		
nomads	<i>ashāūr, il</i>	<i>kūchir, kūchirgī, revendān</i>	
none	<i>kut, tu, haich</i>		
nonsense	<i>pūchī, pūchābaizha, qsapūch</i>	<i>sozāpūch, bervāzhi</i>	<i>qsabatāl</i>
nook	<i>kūsha, kurna</i>		<i>qurna</i>
noon	<i>nūmarū, nūwarū</i>		

		NG	SG
nose	<i>luot, puoz</i>	<i>kep, difink, bivil</i>	<i>qupu</i>
nosebag	<i>tūra, tūrik</i>	<i>jhūr</i>	
nostrils	<i>khūrkhink, luot</i>	<i>dīwīng, difink</i>	<i>kunālūt</i>
not	<i>nā</i>		
notch	<i>kemch</i>		
nothing	<i>haich, hīzh, kut, tu</i>		
notorious	<i>āshkarā, manshūr</i>		
nourishment	<i>taisht, khwārīn</i>	<i>zād, tāin</i>	<i>khwārdīn</i>
now	<i>īsta, hewistān, henūska, aneka</i>	<i>nikā, nhā, nohā, anūhā</i>	<i>īstāka</i>
nuisance	(of a person)	<i>heñgī, aneka</i>	
number	<i>azhmār, hizhmār</i>	<i>berhīñgīw, teklevai</i>	<i>sarharz</i>
nuptials	<i>girdek, gīrī</i>		<i>sūr</i>
nurse	<i>dāin</i>		
nurture	(v)	<i>bikhodī k., khudānī k.</i>	<i>khāwandī k.</i>
nut	<i>finūq</i>		
nutmeg	<i>jāoz</i>		
oak-tree	<i>dārībarū</i>		
oath	<i>sund</i>		<i>sūind, sūiñg</i>
obedience	<i>itāt, farmān, halgīrī</i>		<i>farmānbarī</i>
obey	(v) <i>itāt k., farmān hal girtin</i>		
obituary	<i>fātīha, shīn</i>		
obscene	<i>pīs</i>	<i>chāwshūr</i>	
obscure	<i>tār, tārī</i>		
obstinate	<i>kalahishk</i>		
obtain	(v) <i>girtin, hal girtin</i>		
obvious	<i>dīyār, āshkarā</i>	<i>khūtā</i>	
occasionally	<i>bījārān jārek, jārjārī</i>	<i>zhījār jārek, jārnan</i>	

		NG	SG
occupied	<i>kharrîk, gîr, dastgîr</i>		
occurrence	<i>paidā, qāomîn</i>		
ocean	<i>deriā</i>	<i>denizî, bahr</i>	
odd	<i>tak</i>		<i>liṅṅ</i>
odorous	<i>buondār, bendār</i>		
odour	<i>buon, ben</i>		
offal	<i>qirishî, kirizhî, gemār</i>		<i>pîsî</i>
offend	(v) <i>aishāndîn, tûrāndîn</i>	<i>sîl k.</i>	<i>dîlgîr k.</i>
offended	(v) (to be) <i>aishîn, tûrîn</i>	<i>sîl b., wasû</i>	<i>dîlaishîk b.</i>
		<i>hatin</i>	
offering	<i>qurbān</i>	<i>gûrî</i>	
often	<i>purrijārān, zaid</i>		
oil	<i>rûn</i>	<i>dûn</i>	
ointment	<i>merhem, seradûkai</i>		
old	<i>kuhan</i>		
—	(persons, etc.) <i>pîr, kâl,</i>	<i>serspî</i>	
	<i>ikhtiār</i>		
olive	<i>zait</i>		
omit	(v) <i>labîr kewtin</i>	<i>zhebîr ketin</i>	
on	<i>ser, laser, lashûr</i>	<i>sheser</i>	<i>labân</i>
once	<i>jârek, dânek</i>	<i>jârda, dahua</i>	
one	<i>ek, yek</i>		
one-sided	<i>walû</i>		
onion	<i>pîwâz, paivâz</i>		
open	<i>wa</i>		
—	(v) <i>wa k.</i>		<i>kirdināwā</i>
	(intrans.) <i>wa b.</i>		<i>gaishtināwā</i>
opening	<i>kunā, derî, shaq</i>		
ophthalmia	<i>chāwaish, chāwzhān</i>		
opinion	<i>hishîk, fend, rai</i>		
opium	<i>teriāk, âfiûn</i>		
oppose	(v) <i>lapîsh wusân</i> or	<i>lapîsh sîkinîn</i>	
	<i>kishân</i>		
opposite	<i>berāmbêr, lebar, pîsh</i>		
option	<i>kaif, ikhtiār</i>		
opulence	<i>dauletmandî, zehîgînî</i>		
or	<i>ânî, nâ, yânî, yân</i>		<i>yâ</i>
orange	<i>purtuqâl</i>		

		NG	SG
order	(v) <i>fermûn</i>	<i>naid k.</i>	
—	(n) <i>fermân</i>	<i>naid</i>	
origin	<i>binyād, pîshîn, berîn</i>	<i>māk (rare)</i>	<i>binachak</i>
ornament	(v) <i>khammelândîn</i>		<i>khujûan k.</i>
orphan	<i>sîwî</i>		<i>hatim</i>
ostler	<i>mihter</i>		
other	<i>îdî, dûtir, îdîn, îtir, dî</i>		
otter	<i>sagâwî, mîrâwî, sahâvî</i>		
Ottoman	<i>Rûmî, Usmânî</i>		
ought	<i>bayst, (inf.) bâîn, (pres. ind.) 'he ought,' 'it must,' etc., dibaa</i>		
	<i>dibaî</i>		
our	<i>îmā, hîmā, îāma, îam, etc.</i>		<i>îmān</i>
out	<i>derî, derawa, bider, biderawa, lider</i>	<i>zheder, teber</i>	
outcome	<i>pâshîn</i>		
outlaw	<i>surgûn, tarramâsh</i>		
outlet	<i>derî, rî, kunā</i>		
out-of-the-way	<i>azwarî, lârî</i>		
outside	same as 'out'		
oven	<i>fûrî, tendûr</i>		
over	<i>leser</i>	<i>sheser</i>	<i>labân</i>
overcast	<i>hâwr girtîa</i>	<i>bârzhîa (inf., 'to cloud up'), bârzhîn</i>	
			<i>hal reshîan</i>
overflow	(v) <i>rrâ b.</i>		
overhead	<i>leser</i>	<i>sheser</i>	
overhear	(v) <i>bhîstin</i>		
overlook	(v) (to pardon) <i>bhûrtin</i>		<i>bûrdin</i>
overtake	(v) <i>pîw gaishtin, gaishtin, lai gaishtin</i> (or compounds and the simple verb form <i>gehîn</i>)		
overthrow	(v) <i>rû, or dâ khestin</i>		

		NG	SG
overturn	(v) <i>var</i> or <i>hal garāndin</i> , <i>qalbāndin</i> , <i>qalb k.</i> , <i>dā wushāndin</i> , <i>hal</i> <i>wushīn</i> , <i>hal</i> <i>wushāndin</i>		
owe	(v) <i>qarz b.</i> , <i>dān b.</i>		
owl	<i>baigush</i> , <i>būm</i>		
owner	<i>khūī</i> , <i>khudī</i> , <i>khāvand</i> , <i>khudā</i> , <i>khudān</i> , <i>khwadī</i>		
ox	<i>gā</i>		
pace	<i>kāw</i> , <i>kāv</i> , <i>gāv</i>		<i>hañgāo</i>
pack	<i>bār</i> , <i>tā</i>		
packet	<i>bestek</i>		
packhorse	<i>bergīr</i> , <i>dawār</i>		
pack-saddle	<i>kurtān</i> , <i>mālik</i> , <i>pālik</i>		
padlock	<i>qifil</i>		
pagan	<i>butperest</i>		
pail	<i>satil</i> , <i>dūol</i> , <i>alb</i> , (for milking) <i>childūsh</i>		
pain	(n) <i>aish</i> , <i>zhān</i> , <i>zār</i> , <i>kul</i>		
—	(v) <i>aishīn</i>		
—	(causal) <i>aishāndin</i>	<i>no</i>	
painful	<i>aishīn</i> , <i>zhānīn</i>		<i>buyāgh</i>
paint	<i>reñg</i>		
painter	<i>reñgkār</i> , <i>naqāsh</i>		
pair	<i>jūt</i>		
palace	<i>serāī</i>		
palanquin	<i>takhtirevān</i>	<i>chenkāzhūrī</i>	<i>ārū</i>
palate		<i>ajārūkī</i> , <i>azhārūwī</i>	<i>kemreñg</i>
pale	<i>bereñg</i>		
paleness	<i>spitī</i>		
palm	(hand) <i>kef</i> , <i>qamch</i> , <i>nīvmist</i>		<i>nāolep</i>
—	(tree) <i>dārīkhurmā</i>		

		NG	SG
palsy	<i>lerzīn</i>		
pan	<i>tasht</i>		<i>shwena</i> , <i>lanjīna</i>
pane	<i>jām</i>		<i>cheñgāla</i>
pannier	<i>īsir</i> , <i>hīstīr</i>		
panther	<i>ūsek</i> , <i>pelenk</i>		
paper	<i>kāghad</i> , <i>kāqaz</i>		
parasol	<i>saiwān</i> , <i>shēmsī</i>		
parcel	<i>bestek</i>		
pardon	(v) <i>bekhshīn</i> , <i>bhūrtīn</i> (caus.) <i>bekhshāndin</i>		<i>lai būrdin</i>
—	(n) <i>bekhsh</i> , <i>buhir</i> , <i>būr</i> <i>bekhshkār</i> , <i>bekhshyār</i>		<i>guzasht</i>
pardonable	(v) <i>talāshīn</i> , <i>kelāshīn</i>		<i>terāshīn</i>
pare	<i>dai o bav</i> , <i>dāv o bāb</i>		<i>dāik o bāok</i>
parents	<i>mahal</i>		
parish	<i>hanjuman</i> , <i>mejlis</i>		
parliament	<i>tūtī</i>		
parrot	<i>pār</i> , <i>pāra</i> , <i>kut</i> , <i>gut</i> , <i>bahr</i> , <i>kutek</i> , <i>kutaka</i>	<i>zuvāl</i> , <i>shop</i>	<i>bash</i> , <i>qāt</i>
part	(district, country) <i>derān</i> , <i>lādī</i> , <i>lādīw</i>		
—	(as in 'to take one's part') <i>tīm</i>		
—	<i>lāgir</i> , <i>rumt</i>		<i>lāin</i>
partiality	<i>hew-</i> affixed to any of the words meaning 'part', <i>paidār</i> , <i>sherīk</i> , <i>hewbāz</i>		<i>lāingīr</i>
partner	<i>hewbāzī</i> , <i>sheraka</i>		<i>hām-</i> affixed to any of the words meaning 'part'.
partnership	<i>kuot</i> , <i>sīsk</i> , <i>kew</i> , <i>pūr</i>		
partridge	(v) <i>bhūrtin</i> , <i>būrīn</i> , <i>bhūrīn</i> , <i>bhārtin</i> , also with <i>rrā</i> prefixed to above, <i>dibar kirīn</i> , <i>dibar kewtin</i> , <i>dar-</i> <i>bāz b.</i>		
pass			

		NG	SG
pass	(v) (causal) <i>bhūrtāndin</i> , <i>bhūrāndin</i>		
passage	<i>bhūr</i> , <i>būhr</i> , <i>bwār</i> , <i>rābūrī</i> , <i>dibār</i>		
passenger	<i>sernishīn</i> , <i>rewī</i>		
passport	<i>tezkeri</i>		
past	<i>bhūrīa</i> , <i>bhūrtīa</i> , <i>būrīa</i> , <i>bhāria</i> , also with <i>rrā</i> prefixed, <i>buhir</i> , <i>chūina</i>		
paste	<i>pūkhīn</i> , <i>hewīr</i>		
pastime	<i>bāzī</i>		
pastoral	<i>shewīn</i> , <i>shūānī</i>		
pastry	<i>hewīr</i>		
pasture	<i>lwar</i> , <i>dūn</i>	<i>cherīa</i> , <i>bzhūn</i>	
patch	<i>pīna</i>	<i>zhanda</i>	
—	<i>pīnān</i> , <i>pīna k.</i>	<i>parispān</i>	
path	<i>rrī</i>	<i>shīzwārī</i>	
patient	<i>bīdeñg</i> , <i>tabāt</i>		<i>pīshū</i>
patrol	<i>pāsbān</i> , <i>nāoachī</i> , <i>keshikchī</i>		
pattern	<i>nemūna</i>		
pause	(v) <i>wustān</i> , <i>wussān</i>		
paving	<i>berdpuosh</i>		
paw	<i>lep</i>		
payment	<i>pāra</i> , <i>bhā</i> , <i>pūl</i> , <i>muza</i> , <i>muzhd</i>		
pea	<i>nūk</i>	<i>polik</i> , <i>gulūl</i> , <i>gūluk</i>	
peace	<i>āshtī</i>	<i>āsh</i>	
peaceable	<i>dilāsā</i> , <i>diltanā</i> , <i>bīdeñg</i>		
peach	<i>khūkh</i> , <i>khilū</i>		
peacock	<i>tāūs</i>		
peak	<i>dūzhik</i> , <i>kerā</i> , <i>ker</i> , <i>ser</i>		<i>tūk</i>
pear	<i>harmī</i> , <i>armū</i>	<i>kerishī</i> , <i>kerchīn</i> , <i>chirish</i>	
pearl	<i>sūf</i> , <i>merālī</i> , <i>merārī</i>		<i>merwārī</i>

		NG	SG
pebble	<i>zulārī</i>	<i>harūla</i> , <i>ber- barik</i>	<i>rīkh</i>
peculate	(v) <i>ashīw k.</i> , <i>dizī k.</i>		
pedigree	<i>zāya</i> , <i>zā</i>		
pedlar	<i>cherchī</i> , <i>kāojīr</i>		
peel	<i>puost</i>	<i>tūwīl</i> , <i>qālik</i>	
—	(v) (intrans.) <i>girwār k.</i>		<i>puost hal hātīn puost kandin</i>
peg	(trans.) <i>qishārtīn</i> <i>senk</i> , <i>sūñg</i> , <i>kalūka</i> , <i>mīkh</i>		
Pehlevi	<i>Pahlwānī</i>		
pellet	<i>gulūk</i>		
pen	<i>qalam</i> , <i>khāma</i>	<i>muzelān</i>	<i>āghil</i> , <i>maghalgā</i>
—	(for animals) <i>shewīn</i> , <i>paījān</i> , <i>tā</i> , <i>birūzh</i> , <i>paichīa</i> , <i>gūw</i> , <i>kurishk</i>		
—	(for lambs) <i>kuoza</i>		
pencil	<i>midād</i> , <i>khonwīs</i>		
penitent	<i>pashimān</i> , <i>pashī</i>		
penknife	<i>chaqī</i> , <i>qalamterāsh</i>		
people	<i>merdum</i> , <i>khalq</i>	<i>mīrūfān</i> , <i>merūfīd</i>	
pepper	<i>beber</i>		<i>ālat</i>
perceive	<i>dītīn</i>		<i>dīn</i>
perch	<i>shākla</i>		
perfect	<i>sākh</i> , <i>temām</i>	<i>bekemāsī</i>	
perfume	<i>būon</i> , <i>behīn</i>		<i>bashk</i>
perhaps	<i>bal</i> , <i>balānī</i> , <i>debī</i>		
peril	see 'risk'		
period	<i>dam</i> , <i>mudda</i>	<i>chāgh</i> , <i>mezg</i>	
perish	(v) <i>nuq b.</i>		<i>taik chūn</i>
perjure	(v) <i>sund bidrū kh.</i>		<i>sūindī drū</i> , <i>sūiñgīdrū</i>
perjury	<i>sundā drū</i>		
permission	<i>destūr</i> , <i>izin</i>		
permit	(v) <i>hīlān</i> , <i>hīshtīn</i>		
Persia	<i>Ajem</i> , <i>Fāris</i> , <i>Airān</i>		

		NG	SG
Persian	<i>Ajem, Fāris</i>		
persistent	<i>bārhiṅgīw</i>	<i>sūrpena</i>	
person	<i>kas, ma'ir</i>	<i>tan</i>	<i>pīāo</i>
perspiration	<i>khū, chū, haraq</i>		
perspire	(v) <i>khū dān, chū k., haraq k.</i>		
perturb	(v) (reflexive) <i>tūrīān</i>	<i>khūrīan,</i> <i>khūrīshīn</i>	
		<i>teṅgāv, khūrīa</i>	
perturbed	<i>teṅgdiḷ, tūrīa</i>		
petroleum	<i>naft</i>		
photograph	<i>akis, ask</i>		
physic	<i>darmān</i>		
pickaxe	<i>kulaṅg</i>		
pickle	<i>tirshī</i>		
piece	<i>pār, pāra, kut, qut</i>	<i>zuvāl, shop,</i> <i>lima, tan,</i> <i>pelek</i>	<i>pārcha</i>
		<i>tūrā chūn,</i> <i>sūntīn</i>	
pierce	(v) <i>tī chūn</i>	<i>wash, purs</i>	<i>darr</i>
pig	<i>wurāz, burāz</i>		
pigeon	<i>kāwtir, kāwok</i>		
pilfering	<i>hūrdadizī, dastdirīzhi</i>		<i>daladizī</i>
pill	<i>dāṅga, habb</i>		
pillage	see 'loot'		
pillar	<i>kūlān, kūlaka, kel,</i> <i>kilaka, kūeraka, stūna</i>	<i>khāziq</i>	<i>daṅgaka,</i> <i>pāya</i>
	<i>bālgī, bālif, bālaka,</i> <i>pālaka</i>		<i>seriṅgnā</i>
pillow	<i>dāṅga</i>	<i>khūrī, rīsh</i>	<i>serdarez</i>
pimple	<i>sanjāq</i>		
pin	<i>gāz, gāzek, miqāsh</i>	<i>māshik</i>	
pincers	<i>dārāchāmī</i>		
pine-tree	<i>būrī, lūl, bilūl</i>	<i>kizān,</i> <i>pukhrank</i>	
pipe		<i>shūw, qaṅga</i> (a long pipe)	
—	(tobacco) <i>sabīl</i> (a short pipe)	<i>nshī, veshik</i>	<i>dānek</i>
pips	<i>dendik, chenjik</i>		
pistachio	<i>bīsta, kizgwān,</i> <i>qizgwān</i>		

		NG	SG
pistol	<i>damāncha</i>		<i>gūom, qūl</i>
pit	<i>kūrī, gīr, gūl</i>		
pitch	<i>zift, qīr</i>		
place	<i>gah, jī, jaiga, shūn</i>	<i>dāūs</i>	
—	(v) <i>nīān, dā nīān</i>		
plague	<i>derd</i>	<i>shān, kul</i>	
plain	<i>desht</i>		
plait	<i>gīs, bīsk, bīshk</i>		
plane	(v) <i>renīn, rena k.</i>	<i>mīs dān</i>	
—	(n) <i>renda, rena</i>		
plane-tree	<i>chenār</i>		
plank	<i>takhta</i>		<i>chīāndīn</i>
plant	(v) <i>dā chikāndīn, wushān-</i> <i>dīn, da wushāndīn</i>	<i>chiklāndīn</i>	
plaster	<i>gej, kāgīr</i>		
plate	<i>tēpsī, dāorī</i>	<i>bīṅgīr</i>	
plateau	<i>deshtā berz</i>		
platform	<i>sakū</i>		
play	(v) <i>bāzīn</i>	<i>rīnd, genj,</i> <i>wash</i>	
pleasant	<i>khwosh</i>		<i>lai khwārdīn</i>
please	(v) <i>lai khwārīn</i>		
pleasure	<i>khwoshī, shā, kaif,</i> <i>rāhet</i>		
pledge	<i>gīrū</i>		<i>zūr</i>
plenty	<i>gaḷek, zaid, bas, ferā</i>		
pliant	<i>narm</i>		
plough	<i>jūt, kūtān</i>	<i>zaizhīn</i>	
—	(v) <i>jūt k.</i>		
ploughman	<i>jūtyār</i>	<i>ruhtin</i>	<i>halchqāndīn,</i> <i>bzhārdīn</i>
pluck	(v) <i>ru chkāndīn, shkāwin</i>		
—	(fowl) <i>pūr kandin</i>		
plum	<i>ālūch, helūchek, helūk</i>	<i>ālūk, erūk</i>	<i>halūsha</i>
plunder	<i>tālān</i>	<i>tāleka, tirhez</i>	
plunge	(v) (intrans.) <i>dā kewtīn</i> (trans.) <i>dā khestīn,</i> <i>āvītīn</i>		

		NG	SG
pocket		<i>pāshik, arvān, berik, alghān</i>	<i>girifān</i>
poem	<i>sterān, lūk</i>		<i>gūrānī</i>
point	<i>nūk, tūk, sargir</i>		
pointed	<i>sertīzh</i>		
poison	<i>zhār</i>		
pole (tent-)	same as 'pillar'		
police	<i>pūlis</i>		
polish	(v) <i>rūhna</i> or <i>rūnek dan, bergāndin</i>	<i>miz dān, perdāq k.</i>	<i>rūniq dān</i>
pomegranate	<i>hanār</i>		
pommel	<i>qarpūs</i>		
pond	<i>kūlāw, dalāw</i>		<i>gūlāw</i>
ponder	(v) <i>fukurin, wa māin</i>		<i>tai fikrin</i>
poniard	<i>khenchair, khenjir, kiard</i>		
poor	<i>faqir, sergardān, bīchār khizān, chārchemk, zhār</i>	<i>khiri, tesī</i>	
poplar	<i>ispindār</i>		
poppy	<i>khaskhāsh</i>		
population	<i>khalq, merdum</i>		
porcelain	<i>faghfur, chīnī</i>		
porch		<i>siwdār, shekāl</i>	<i>sawāta</i>
porcupine	<i>sikhūr k</i>		
porridge		<i>pūkhin, sāwār, werik</i>	
port	<i>bender</i>		
porter	<i>bārgir, hamāl</i>		
portion	same as 'part'		
portrait	<i>paikar, ask</i>		
possess	(v) <i>khūi būn</i>		<i>khāvand b.</i>
possession	<i>khūtī</i>	<i>khudānī</i>	<i>khāvandī</i>
possible	<i>debī</i>		
—	(to be)		
post	<i>posta, pushta</i>	<i>paik dān</i>	<i>ashaī b.</i>
pot	<i>mān, amān, manjāla, kuoz, kulūs, dīz, dīza, tanjūra</i>		

		NG	SG
pot	(water-) <i>jar, kūs, kulūs, khum</i>		
potato	<i>sifhardi, binard</i>		
potsherd	<i>dīza, qafek</i>		
pouch	<i>tūrwa, kīs, girifān</i>		
pound	(v) <i>kūtīān</i>		
pour	(v) <i>raishin, tai k., richiān</i>	<i>rihtin, dā rihtin</i>	
	(trans.) <i>rezhāndin, richāndin, dā richāndin</i>		
pout	(v) <i>rik k.</i>		
poverty	<i>khizānī, bīchārī</i>	<i>tesitī</i>	
powder	<i>tūz</i>		
powder-flask	<i>kundir, kūlaka</i>		
power	<i>shīn, qudret, tāw</i>		<i>dashalāt, hāzh</i>
powerless	<i>betāw, bīzūr</i>		
prairie	<i>desht</i>		
prayer	<i>nwaizh, khwāzīn</i>		
precede	(v) <i>lepishwa chūn, ber kewtin</i>	<i>zhapish chūn</i>	
precious	<i>qimatī</i>		
precipice	<i>kan</i>	<i>pāl, nishīw</i>	
predecessors	<i>pishiwān, pishwagān</i>		<i>paishinān</i>
predict	(v) <i>lapishwa gūtin, lebar gūtin</i>	<i>wa gūtin, fāl wa k.</i>	
pregnant	<i>avis, afsū, bārdār</i>		
prepare	(v) <i>āmān k., paik dītin</i>	<i>paik inān</i>	
present	(gift) <i>dīyārī, mizgīn, pāmuz, bakhshish</i> (<i>dīyārī</i> and <i>sūghāt</i> are presents brought by a returning traveller; the other words signify 'pour boire')		<i>sūghāt</i>
—	(time) see 'now'		

		NG	SG
present	(v) <i>dāin</i> , (as a person) <i>bibar inān</i>		
presently	<i>pāshī, liwîpāsh, pāstir</i>		
preserve	(v) <i>pāristin, washārtin</i>	<i>āvîz k.</i>	
press	(v) <i>lai k., gewāshatin, giwîshāndin</i>		
pressure	<i>giwîshîn</i>		
pretext	<i>bhāna, gāzîn</i>		
pretty	<i>jūān, chî, chāk, chāg</i>	<i>shapāl, spîh, dalāl, kesî</i>	<i>palp, khujuāl, khujuān</i>
prevent	(v) <i>pîshwa girtin, bar girtin, pak or paik khestin</i>		
previously	see 'formerly'		
price	<i>bhā, bā, pāra, qîmat, hîzhān</i>		
pride	<i>kāw, kalahishkî</i>		
priest	(Christian) <i>keshish</i>	<i>aerîs, hirîs, pātrî</i>	
—	(Muslim) <i>feqa, malā beg, shāhzā</i>	<i>khundkār</i>	
prince	(v) <i>chāp k.</i>		
print	<i>hapis, mapis, dūsākhāna</i>	<i>girtîkhānî</i>	
prison	<i>hapischî, zîngānî, dūsākh</i>	<i>ziwāl</i>	
prisoner	<i>dabî</i>		<i>rañga</i>
probable	<i>fîrmān</i>		
proclamation	(v) <i>der inān</i>	<i>der ānîn</i>	
produce	<i>gazānj, zaidî</i>		
profit	<i>kûr, kûl</i>		<i>qûl</i>
profound		<i>sārûk, pchûkân</i>	<i>minālān</i>
progeny		<i>wagār</i>	
progress	<i>barchûn, berkewtin</i>	<i>wa dān, zangîn</i>	
prohibit	(v) <i>man' k.</i>		
prolong	(v) <i>draîzh k.</i>		
promise	<i>pawār, qawl, wāda</i>		
promontory	<i>shākh, pûoz, kîsh</i>		<i>git</i>

		NG	SG
promote	(v) <i>mezîn k.</i>		<i>gāwrā k.</i>
prompt	<i>serpāiān, zû</i>	<i>chilink</i>	<i>gurj</i>
property	<i>î, hî, khudānî</i>	<i>khûitî</i>	<i>khāvandî</i>
prophet	<i>paikhamber</i>		
proportion	see 'portion'		
proprietor	<i>khudān, khûî</i>	<i>khudā, khûrû</i>	<i>khāvand</i>
prostitute	<i>fāhîsha, ajem</i>	<i>lecher</i>	<i>gāndār</i>
protect	(v) <i>khudānî k., khûî k., pishtawānî k., pāwānî k.</i>	<i>khudānî k., halesîn</i>	<i>khāvandî k.</i>
protection	<i>pāwān, khudānî, khûitî, pishtawānî</i>	<i>khudāî</i>	<i>khāvandî</i>
protector	<i>pishtawān, pāwān</i>		
provisions	<i>khwārîni, khwardîni</i>	<i>tāin, zād</i>	
prudence	<i>hush</i>		
prune	see 'plum'		
public	(adj.) <i>āshkārā, dîyār</i>	<i>khûiyā</i>	
pull	(v) <i>kishîān, kishāndin</i>		
—	(out) <i>der inān</i>		
—	(up)	<i>rā or rû kishîān</i>	<i>kal kishîān</i>
—	(down) <i>dā kishîān or kishāndin</i>		
pullet	<i>jûjik</i>		<i>jûlik, ferrik, wārrik</i>
pumice-stone	<i>berr- or berdā hamām</i>		<i>kuchkazebra</i> (extreme SG)
punish	(v) <i>pai girtin, pai gehîn</i>		
punishment	<i>jazā</i>		
pupil	<i>shāgird</i>		
—	(of the eye) <i>rashîāna</i>		<i>giłāra</i>
purchaser	<i>kiryār, bikirr</i>		
pure	<i>asîl, khārû</i>		
purple	<i>āl</i>		
purse	<i>kîs, kîsa</i>		
pursue	(v) <i>pîw or pai k., bishîwā or bishûn or bishundā ka.</i>	<i>barā dāin</i>	

		NG	SG
pus	<i>kīm, zūkh</i>		
push	(v) <i>pāl dāin, pālamār dān, pāla wa k.</i>	<i>pastīn, āshūtīn</i>	<i>pārā nīān, halamāt dān</i>
put	(v) <i>nīān, dā nīān, hīlān, dā hīlān hishtīn, dā hishtīn</i>		
—	(on) <i>ber k.</i>		
—	(aside) <i>lā dāin or dān</i>		
putrefaction	<i>razi</i>		
putrefy	(v) <i>raziān, dā raziān</i> (caus.) <i>raziāndīn</i>		
quadruped	<i>chār wā</i>		
quagmire	<i>hur, harrik, kharrik, kurr</i>		<i>qurr</i>
quail	<i>karawāra, qarawāra, baldānīrāsh</i>	<i>qatik, verdī</i>	
quaking	<i>lerzīn, jumūn</i>	<i>hashīn</i>	
quality	<i>jūr, jīns, jīsin</i>		
quarrel	(v) <i>tūrīān</i>		
—	(n) <i>furtāna, tūr, sharr</i>	<i>gelj, dūz, shamāta, benāsa, gīlta, geljgir, sāvīr</i>	
quarrelsome	<i>sharrker</i>		
quarry	(hunting) <i>nachīr, rrāw</i>		<i>chwārek</i>
quarter	<i>iwārka, chārek</i>		
question	<i>pīrsyār, pīrsī, pīrsā</i>		
quick	<i>zū, tuñg</i>	<i>hañga</i>	<i>gurj</i>
quicksilver	<i>zīwa, jīwa</i>		
quilt	<i>laif, urghān</i>		
—	(v) <i>hūnīn, wā hūnīn</i>		
quince	<i>beh</i>		
rabbit	<i>kerwishk, herwishk</i>	<i>kargū, hargū</i>	
rabble	<i>qarabāriq</i>		

		NG	SG
race	(n) (horses) <i>bāz, bez</i> (of men) <i>millat, tāifa</i>	<i>qush</i>	
—	<i>rūhnek, drāoshī</i>		
radiance	<i>turp</i>		
radish	<i>kalak</i>		<i>gūrīng</i>
raft	<i>gurga, tīr, dastak</i>		
rafter	<i>derika, pilāska, kezn, kut, kerpāl</i>	<i>ripāl, kirkūn</i>	<i>kuhan</i>
rag	<i>tūr, qīn, kīn</i>	<i>wasū, kirba</i>	
rage	<i>chapāw</i>	<i>chapā, chata</i>	
raid	<i>taimān, mahjar</i>	<i>jāgh</i>	
railing	<i>jil</i>	<i>kenj</i>	<i>barg</i>
raiment	(v) <i>bārīn</i>		
rain	(n) <i>bārān</i>	<i>nikhtā</i>	
rainbow	<i>keskāsūr, āshūfātma</i>		<i>sarrīnosī-mīna, pīrchī-āsmāng</i>
rainy	<i>bārīzh, bārīsh</i>		
raise	(v) <i>hal girtīn, rāst k., blīn k., berz k., hal īnān, hal keshāndīn</i>	<i>rā k.</i>	
raisins	<i>mīw, kishmish</i>		
ram	<i>baran, quch</i>		
rampart	<i>beden</i>		
ramrod	<i>suma, hirba</i>		
rancid	<i>tīrsh</i>		
range	<i>hañgaw</i>		
rape	<i>zurpestī</i>		
rare	<i>kem</i>		
rascal	<i>tarāzbāv, tarāmbāwk, karāmbāwk, hīzbāw, dughal</i>	<i>īdīz, saqāl, sūtār, tulāz</i>	
rase	(v) <i>rumāndīn</i>		
rattle	(v) <i>che īān</i> (death rattle) <i>kherīn</i>		
—			
rave	(v) <i>paiāwtīn</i>	<i>shemirāndīn</i> (rare)	<i>wurrawāi k.</i>

		NG	SG
raven	<i>kalarrash, qāzh</i>		
ravine	<i>kendāl, shīw, nishīw</i>	<i>sāsūn, nhāl, nwāl</i>	<i>kan</i>
raw	<i>khāw, nāpashīa</i>	<i>nāpahlīa</i>	<i>nākuliā</i>
ray	<i>ruhnek, ruhnāi, tāw, brūsk</i>	<i>tairīzh</i>	
razor	<i>gūsān, jūzān</i>		<i>tīkh</i>
read	(v) <i>khuinīn, khwāndīn</i>		
ready	<i>āmān, hāzir, amāwa</i>		
reap	(v) <i>dirūn, dirūtīn, derū k., chūnīn</i>		
rear	(n) <i>dūw, dumāhī, dūwāi</i>		
reason	<i>sebeb, sedem</i>		
rebel	(v) <i>berī b., āsī b.</i>	<i>zorba der ka.</i>	
receipt	<i>gaisht, ilmikhabar</i>	<i>barībūn</i>	
recently	<i>lazūwa, lanū</i>	<i>zhazūwa</i>	
reckon	(v) <i>zhmār or hīshmār or hīshmar k., hsaib k.</i>		
reckoning	<i>hīshmār, zhmar, hīshmār, hsaib</i>	<i>zhmārtī</i>	
recline	(v) see 'lie down'		
recognition	<i>nās</i>		
recognize	(v) <i>nāsīn, nās k.</i>		
recollection	<i>bīr</i>		
recommend	(v) <i>sipārtin, rā sipārtin</i>		
recompense	<i>muzd, bahr, ujrāt, pārenj</i>		<i>bash</i>
reconcile	(v) <i>āsh or āshī d.</i>		
recover	(v) <i>hal or rā or wa girtin</i>		<i>sandinawa</i>
—	(to get well) <i>sākh b., khwosho b.</i>		
rectangular	<i>chārgūhī</i>		<i>chwargurna</i>
red	<i>sūhra, sūr, āl</i>		
redbreast	<i>fendegūla</i>		
reduce	(v) <i>kem k.</i>		
redundant	<i>zaid, purr, gallek</i>		
reed	<i>gamīsh</i>		
reel	<i>teshī</i>		

		NG	SG
refine	(v) <i>sepī k. (metals), qal k.</i>		
reflect	(v) <i>hush k., fikir k., wa mātīn</i>		<i>fukurīn</i>
refrigerate	(v) <i>sār k., zum or zuqm k.</i>	<i>hīzāndīn, tiwizāndīn</i>	<i>chai k.</i>
refuse	(v) <i>qabūl nā k.</i>	<i>paik khestin</i>	<i>rās nābūn</i>
regard	(v) <i>nairīn, nwārīn, tamāshā k.</i>	<i>fikirīn</i>	
regiment	<i>fauj</i>		
register	<i>defter</i>		
regret	see 'sorrow'		
reinforcement	<i>pārī, ārī, imdād</i>		<i>yārī</i>
reins	<i>laghāw</i>		
rejoice	(v) <i>shādī k.</i>		
relapse	(v) <i>wa ka.</i>		<i>dujāra ka.</i>
relatives	<i>khizm, khaun, khīsh</i>		
release	(v) <i>ber dān</i>		
relief	<i>hīsāi, īsāi</i>		<i>askān</i>
religion	<i>dīn, bāwir</i>		
remain	(v) <i>mātīn, rā westīn</i>		
remainder	<i>māi, māyā</i>	<i>mākū</i>	<i>māwa</i>
remark	(v) <i>dai k., dañg k.</i>		
remedy	<i>darmān</i>		
remember	(v) <i>bīr k., labīr b., bīrīn</i>		
remorse	<i>pashīmānī</i>		
remote	<i>dūr</i>		
remove	(v) <i>lā bi.</i>	<i>bezaftin, lepitāndīn</i>	
renew	(v) <i>tāsa k.</i>		
renounce	(v) <i>dast hal girtin, dast rā girtin, toba k.</i>		
renowned	<i>blāw, manshūr, āshī-karā</i>	<i>hewshī</i>	
rent	<i>kirā, kirī</i>		
—	(v) <i>kirā or kirī k.</i>	<i>pesināndīn, pesnīn</i>	
reopen	(v) (awound) <i>kulāndīnāwā,</i>		
repairs	<i>azgārī, handū, cha k.</i>	<i>qai k.</i>	<i>pīnapārū</i>

		NG	SG
repent	(v) <i>pashmān b., toba k.</i>		
replete	<i>tīr, tizhī</i>		
repletion	<i>tīrī, tizhītī</i>		
reply	(v) <i>jāb</i> or <i>jawāb d.</i>		
repose	<i>hisāi, īsāi, tanā</i>		
reprimand		<i>hewrizhk</i>	<i>askān</i>
reptile	<i>jānazwār, jānwār</i>		<i>amuzhārī</i>
reputation	<i>nāw</i>		
request	(v) <i>khāzīn, derkhās k.</i>	<i>dakhāz k.</i>	
—	(n) <i>khāzīn, derkhās</i>	<i>dakhāz, tika,</i> <i>murāz</i>	
require	(v) <i>gerek b., bāin</i>		
rescue	(v) <i>rhā k.</i>		
resemblance	<i>sān, hewsān, hewreng</i>		
resemble	(v) <i>māin, mīnin</i>	<i>shebīn,</i> <i>shebāndin</i>	
resentment	<i>kīn, qīn</i>	<i>haif, sīl</i>	
reserve	<i>barshū, dānīā, halgirtīa</i>		<i>dāgirtīa</i>
reservoir	<i>hāoz</i>	<i>lich, sarinj</i>	
residence	<i>māl, khānū</i>		
resin	<i>benusht</i>	<i>khirī</i>	
resist	(v) <i>nāhīlān, nāhishtin,</i> <i>barrīā wussān</i>		
respect	<i>rū, ābūr, ābrū, hurmat</i>		
rest	(v) <i>hisāi, īsāi b.</i>	<i>tanā k.</i>	<i>askān b.</i>
result	<i>dumāhī, dūwāi, pāshīn</i>		
retain	(v) <i>gīrī d., gīlīā d.</i>		
retainers	<i>pishtmāl, bermāl,</i> <i>paishmāl, khulām</i>		
retire	(v) <i>pāsh ch., pāshidā ch.</i>	<i>hishwīn</i>	
retribution	<i>qezā, sezā</i>		
return	(v) <i>wagariān, hal gariān,</i> <i>wa hātin, beshūrwa</i> <i>hātin, dāhātin, hātin</i> <i>āwā</i>		
revelation	<i>kawsh</i>		
revenge	<i>dizhminī</i>	<i>tol</i>	
—	(v) <i>dizhminī stāndin</i>	<i>tol stāndin</i>	

		NG	SG
revolt	(v) <i>berī, āsī, yākhī</i>	<i>zorbetī, qarpīn</i>	
revolve	(v) <i>garriān, cherkhāndin</i>	<i>zewirīn</i>	<i>gir</i> <i>khwārdin</i>
revolving	<i>girr, garr, gues</i>		
reward	<i>muzd, pāmuzd</i>		
rheumatism	<i>bā</i>		<i>zhānabā</i>
rhubarb	<i>rīvās, rāvand</i>		<i>rīwang</i>
rib	<i>pārsū, pārasū</i>	<i>kilichk</i>	
rich	<i>zēngīn, maldār</i>	<i>astarān</i>	
—	(of food) <i>rūnī, dūnī</i>		
riches	<i>māl, dāwlet, khūitī</i> <i>dawlamanī</i>	<i>khudāitī</i>	<i>khāvandī</i>
ride	(v) <i>suwār b.</i>		
rider	<i>suwār</i>		
rifle	<i>tfenk, tfek, tfeng</i>		
right	<i>rāst</i>		
rim	<i>līw, kenār</i>		
rince	(v) <i>taī ber dān, kelan</i>	<i>chiliqān</i>	
rind	<i>pūost</i>	<i>tuwīl, qālik</i>	
ring	<i>amuswāna, amuswānk</i>	<i>hañgustir,</i> <i>gustir</i> <i>hañgulir</i>	
ringlet	<i>bā, pīrch, bīsk</i>		
ripe	<i>gehiā, kīshā</i>		<i>gaishtū</i>
ripen	(v) <i>gehīn</i>		<i>gaishtin</i>
rise	(v) <i>hal hātin, hal wustān,</i> <i>rā hātin</i>	<i>rā būn</i>	
risk	<i>jukum, khatar, biamnī</i>	<i>qimish</i>	
river	<i>cham, āw</i>	<i>rūbār, ktār, zī</i>	
road	<i>rrī, rrai, rī</i>		<i>raiga</i>
roar	(v) <i>gurīn</i>		
roast	(v) (intrans.) <i>berishtin,</i> <i>berzhān</i>		
—	(trans.) <i>berzhāndin</i>		
rob	(n) <i>berishtīa, kebāb</i>	<i>kizik, kelesorī</i>	
robber	(v) <i>dizīn, rūit k.</i>	<i>dūishāndin</i>	<i>khāos k.</i>
robbery	<i>diz, jerda</i> <i>dizī</i>	<i>cheta</i>	

		NG	SG
robust	<i>qavî, khurt</i>	<i>pehl, gurbîz</i>	<i>zîl, bitâw</i>
rock	<i>bard, nizâr, zinâr</i>	<i>gâvir, sîg</i>	<i>til, gît</i>
rod	<i>tilâna</i>		
rogue	see 'rascal'		
roll	(n) <i>tûp</i>		
—	(v) <i>girr b., rā wushîn</i>	<i>guvesîn,</i> <i>gindûr b.</i>	<i>gilo b.</i>
—	(up) <i>hal pechândin, wa</i> <i>pechândin</i>		
roller	<i>bāngirân, bāngirriân</i>	<i>gindûr, gir</i>	<i>bân gilân,</i> <i>bāngirdiân</i>
rolling-pin	<i>tîrwaik, tîrnân</i>		
roof	<i>ser, bân, serkhânî</i>		
room	<i>zhûr, odâ</i>		
—	(in the meaning 'there is room') <i>shun</i>		
root	<i>rîhû, rîshûk, rîh</i>	<i>kok</i>	
rope	<i>band, pank, bânîg, rîst</i>		<i>resen</i>
rose	<i>gul, guol</i>		<i>guolbâkh</i>
rose-tree	<i>guldâr, dâragul</i>		
rot	(v) <i>raziân, hareshîn</i>		
rotten	<i>raziâ, dâ raziâ, pûch</i>	<i>paît, mîrâr,</i> <i>mîrdâr</i>	
rough	<i>zebîr</i>	<i>hat</i>	
round	<i>khisht, girr, girover,</i> <i>cherkh</i>	<i>gilâowîr</i>	<i>khirr</i>
royal	<i>shâhî</i>	<i>khundkârî</i>	
rub	(v) <i>shilîn, bshailîn, hisûn</i>	<i>bshîwtîn, sûin</i> <i>mishtîn,</i> <i>prkândîn,</i> <i>frkândîn,</i> <i>mîzdân,</i> <i>hîshîwtîn</i>	
—		<i>khâr</i>	
rubbish	<i>mîrdâr</i>		
rude	<i>ustûr, bîadab, bîhaiâ</i>		<i>adabsiz</i>
rug	<i>fersh, barrak</i>		
ruin	<i>kelâwa, wairân</i>	<i>shâpurzâ,</i> <i>kelâwîr</i>	

	NG	SG
ruler	(for lines) <i>râstâkesh</i>	
run	(v) <i>râwîn, liŋg dâŋ, rā k.</i>	
Russia	<i>Urûs</i>	
rust	<i>zheŋg, zhenk</i>	
rustic	<i>gundî, lâdîwî</i>	
rye	<i>rashrash</i>	
sable	<i>semûr</i>	
sabre	<i>shûr</i>	
sack	<i>juwâl, lûska, habân</i>	
sacrifice	<i>qurbân, gûrî</i>	
sad	<i>dîlsûtî, dilgîr,</i> <i>bîdamâkh</i>	<i>damâi</i>
saddle	<i>zîn</i>	
saddlebag	<i>khurj, khurjîn</i>	
saddler	<i>pînadûr</i>	
saddlery	<i>pûsât</i>	
safe	<i>panâ, amîn</i>	
safety	<i>panâi</i>	
saint	<i>pîrî</i>	
salary	<i>mânîgâna</i>	
sale	<i>frûsh</i>	
saline	<i>shûer</i>	
salt	<i>khûi</i>	
salute	<i>salâw</i>	
same	<i>harâw, harâw</i>	
sample	<i>nimûna</i>	<i>cheshnî</i>
sanction	<i>qabûl, râs</i>	
sand	<i>mâsa, ramîl, khîz, rîkh</i>	<i>lîm</i>
Satan	<i>Shaitân</i>	
satchel	<i>turba</i>	
Saturday	<i>Shamû</i>	
saucepan	<i>qazân, teŋzhûra</i>	
saucer	<i>zhîrpiâla, bintâs</i>	
savings	<i>halkhestîa, dâniâ</i>	<i>shirkart</i>
savour	<i>tâm</i>	
sav	<i>harra, harrak, mashâr</i>	

		NG	SG
say	(v) see 'speak'		
scaffold	<i>dār, qannāra</i>		
scale	(fish) <i>benek</i>		
scales	(balance) <i>terāzūn, terāzū</i>	<i>shīn</i>	
scalp	<i>pūstāser</i>	<i>shilik</i>	
scar	<i>dākh, durūw</i>		
scare	(v) <i>khārīān, wa jenkāndin</i>		
scared	(v) (to be) <i>wa jenkin</i>		
scatter	(v) (intrans.) <i>blāw b., parān b., hal wushīn</i>	<i>zhik rā b., pishikin, barwushīn, dhabīn, felishīn</i>	
	(trans.) <i>blāw k., parān k., hal wushāndin</i>	<i>dhabāndin, bar wushāndin, warāndin</i>	
scattered	<i>blāw, parān, berishta</i>		
school	<i>maitāb, milākhānī</i>		
science	<i>zānāt, ilm</i>		
scissors	<i>miqāsh</i>		
—	(for sheep-shearing)	<i>hibrink</i>	<i>cherā</i>
scorch	(v) <i>sūtāndin</i>		
scorpion	<i>dūpishk, kulizh, dumāarakula</i>		
scoundrel	see 'rascal'		
scout	<i>jāsīs, qāsīd</i>		
scraps	<i>pārī, kut, kartū</i>	<i>pirtik, āwrīzh, barmāi, pelek, ker</i>	
scratch	(v) <i>kharāshīn</i>		
scratching	<i>kharūjīnk</i>		
screech-owl	<i>tūk</i>		
screw	<i>paich, garr, jarr, burghī</i>		
scum	<i>kef</i>		
scurf	<i>rishk, krishk</i>		

		NG	SG
sea	<i>deryā, dinizī, baḥr</i>		
seal	<i>mūr</i>		
sealing-wax	<i>lūk, lāk, mūm</i>		
search	(v) <i>garriān, lai garriān, pai garriān</i>	<i>lai wa garriān</i>	<i>mīna k.</i>
season	<i>fasil</i>		
second	<i>dūi, dūānī, dūwī, dūmīn</i>		
secret	<i>penhānī</i>		
secretary	<i>mirzā, kātib</i>		
secretly	<i>bidizī, bikhaf</i>	<i>zhepānī</i>	
security	<i>panhānī, amniat</i>		
sedentary	<i>gundī</i>	<i>gūrān</i>	
sediment	<i>khult, lurt</i>		
see	(v) <i>dītin</i>	<i>sāh k., maiza k.</i>	<i>chaw pāi k.</i>
seed	<i>tūm, tūw, kīla</i>		
seem	(v)	<i>shibīn</i>	<i>raṅg dān</i>
seer	<i>jādūkār</i>	<i>jīndār</i>	
seesaw	<i>tīraṅgūza</i>		
seize	(v) <i>girtin, rā girtin</i>	<i>rā hishtin, dīrān</i>	<i>das wushāndin, shārdin, shār-dināwā</i>
select	(v) <i>bzhārin, hal bzhārdin</i>		
self	<i>kho, khwa</i>	<i>sī</i> (rare)	
self-control	<i>khogirtin, khogirtī</i>		
selfish	<i>khopesen, pīska</i>	<i>khohebīn, jānhebīn</i>	
sell	(v) <i>ferūshtin, ferūhtin</i>		
send	(v) <i>nārdin, henārdin, birī k.</i>	<i>shāndin</i>	
sentinel	<i>pāsbān, pāsārī</i>		
separate	(adj.) <i>zhī, jūā</i>		
—	(v) <i>jūā k., jidā., der khestin</i>	<i>wa qatīān, zhūberhew k</i>	
	(into equal parts)	(intrans.) <i>pishirīn</i>	
		(trans.) <i>pishi-rāndin</i>	

		NG	SG
separately	<i>jîā, tenî, zhî</i>		
serpent	<i>mār</i>		
servant	<i>khizmachî, khulām</i>		<i>nāwker</i>
serve	(v) <i>khizmet k.</i>		
service	<i>khizmet, perestārî</i>		
sesame	<i>gunjî</i>		
set	(n) <i>destek</i>		
—	(v) <i>dā nîān, wa dā nîān, dā hîlān, dā hishtîn, hal bestîn</i>		
	(of the sun) <i>āwā b.</i>		
settle	(v) (as of people settling in camp) <i>dā maz-rāndîn</i>	<i>skinîn, war, or evîr k.</i>	
settled	(as of people) <i>dānîā, dā mazrāndîa</i>	<i>khujihî</i>	
seven	<i>hewt, heft</i>		
seventeen	<i>hefda, daohewt</i>		
seventh	<i>hewtî, hewtān, heftî</i>		
seventy	<i>hewta, hefta</i>		
several	<i>chan</i>		
severe	<i>tuñg, tûzh, sakht</i>	<i>srt</i>	
severity	<i>tuñgi, tundî, sakhtî</i>	<i>srtî</i>	
sew	(v) <i>dûrāndîn</i>	<i>dirûn</i>	
shackle	<i>paibend, kelewcha</i>		
shade, shadow	<i>saiber, sî</i>	<i>keresî</i>	
shake	(v) (intrans.) <i>takîān, shakîān, jumîn</i> (caus.) <i>takāndîn, shakāndîn, hal takāndîn, jumāndîn</i>		<i>wyshāndîn</i>
sham	<i>drû</i>		
shame	<i>sherm, rusvāî</i>		
shamefulness	<i>rusvāî</i>		
shameless	<i>bîābûr, bînāmûs, bîhātā</i>	<i>bîhetik</i>	
share	(v) <i>qat, qut, or kut k., bahr or pār k., lyek wa k., pārî wa k.</i>		<i>bash k.</i>

		NG	SG
share	(v) see 'portion'		
shareholder	<i>paidār, bahrdār</i>		
sharp	<i>tûzh, tîzh</i>		
sharpen	<i>tûzh or tîzh k.</i>		<i>mushtamāl k.</i>
sharply	<i>tûzh, tîzh</i>		
sharpness	<i>tûzhî, tîzhî</i>		
sharpwitted	<i>tûzhfām, zairek</i>		
shattered	<i>shikā, shikîā, pārāpārā</i>		<i>kutkut</i>
shave	(v) <i>tirāsh k.</i>	<i>kûr k.</i>	
shavings	<i>talāsha, pûsh</i>		
she	<i>vaî, âv, âwa</i>		
sheaf	<i>kûlish, bāwsh</i>		
shears	(for sheep)	<i>hebrink</i>	<i>cherā</i>
sheath	<i>kailān</i>		
shed	<i>hamār</i>		
—	(v) <i>rā b., dā rishāndîn</i>		
sheen	<i>drāosh</i>	<i>tirtir</i>	
sheep	<i>paz, pas, marr, shak</i>		
shelf	<i>tekhta, rafa</i>		
shell	<i>pûost</i>	<i>qālik, derār</i>	
shelter	<i>sîvān, chārdaq</i>		
shepherd	<i>shūān</i>		
shew	(v) <i>nishān dān</i>		
shin	<i>sîvîk</i>		
shine	(v) <i>rûhnāk d., drāoshîn</i>	<i>chirûstin</i>	
shiny	<i>rûhnāk, âfdār, âwdār</i>		
ship	<i>gāmî, keshtî</i>		
shirt	<i>kirās</i>		
shiver	<i>lerz</i>		
shoemaker	<i>kawshchî</i>	<i>shimikchî, shoechî</i>	
shoes	<i>kawsh, kałash, yemenî</i>	<i>sôl, pâl, nachik, palāw, chārûkh, shimik, chimîsh</i>	

		NG	SG
shoot	(v) <i>āvītīn, tīr k.</i>	<i>hiṅgāwtīn</i>	<i>taqāndīn</i>
shop	<i>dukān</i>		
short	<i>kurt, kīn, kūl</i>	<i>tanār,</i> <i>gurover</i>	
shot	<i>sāchma</i>		
shoulder	<i>shān, sermil, mil</i>	<i>girk, pīl,</i> <i>pāwl</i>	
shout	(v) <i>bān k., hawār kīshān</i>	<i>zīnār k.,</i> <i>kālīn, kāzīn</i>	
shovel	<i>pārū</i>	<i>hestīv</i>	
show	<i>nīwāndīn, nīshān d.</i>		
shower	<i>pala, pelek</i>		
shrine	<i>nazarga, imāmzā</i>		
shut	(v) <i>bestīn</i>	<i>dā dān, pai</i> <i>dā dān</i>	<i>kuchāndīn</i>
shut down	(v) <i>dā bestīn, dā dān</i>		
shuttle	<i>mākū, mākūk</i>		
shy	(v) <i>wa jenkīn, rāw k.</i>		
—	(adj.) <i>shermūk</i>	<i>bairūrīa</i>	
sick	<i>nāsākh, nākhwosh,</i> <i>bīmār</i>		
sickle	<i>dās, turdās</i>		<i>dāsūla</i>
sickness	<i>nāsākhī, nākhwashī,</i> <i>bīmārī</i>		
side	<i>dīn, dīw, alī, lā, par,</i> <i>teref</i>	<i>bāsk, chenk,</i> <i>takha yāl</i>	
sieve	<i>bezhenk, hailik, tūlak,</i> <i>pāla</i>		
sift	(v) <i>bezhāndīn, bezhīn</i>	<i>bītīn</i>	
sigh	<i>ākh, wākh</i>	<i>hertīn</i>	
—	<i>ākh kīshān</i>	<i>hertāndīn</i>	
sight	(vision) <i>chāw, chāf,</i> <i>dītīn</i>	<i>dīghīn</i>	<i>bīnāī</i>
—	(gun) <i>qarāwul, sipā</i>		
sign	<i>nīshān, dīyārī</i>	<i>berāta</i>	
signet	<i>mūr</i>		
silence	<i>bīdāngī, khamūshī</i>		
silent	<i>bīdāng, lāl, sus</i>		

		NG	SG
silent	(to be) <i>dāw girī d.</i>		
silk	<i>harmūsh, āwrshem</i>		
silkworm	<i>kirma harmūsh, —</i> <i>hāwrmish, — āwr-</i> <i>shem</i>		
silly	<i>pūch, batāl, wālā</i>		<i>befarr, līwa</i>
silver	<i>zīw</i>		
silver-gilt	<i>zīwyalldūz, zīwkesh</i>		<i>rūkesh</i>
similar	<i>wasān, wakū, wakī</i>		
simpleton	<i>gauj</i>	<i>khīw, khīwk</i>	
simplify	(v) <i>hāsān k.</i>	<i>khūrū k.</i>	
sin	<i>gunā, sūch, qusur</i>		<i>wabāl,</i> <i>tāwān</i>
since	<i>lawakht, larūj</i>	<i>hindī,</i> <i>zharwakht</i>	
sincerity	<i>dīlpākī, rāstī</i>		
sing	(v) <i>khūnīn, khwandīn</i>	<i>istīrān, zīrīn</i>	
single	<i>tek</i>		
sink	(v) <i>nug or nuqum b.,</i> <i>debindā ch.</i>		
sinner	<i>gunākār, sūchkār</i>		
sister	<i>khoishk, khū, khāh,</i> <i>khoēng</i>	<i>hoēng</i>	
sister-in-law	<i>brāzhīn, khwāzhīn</i>	<i>dīsh</i>	<i>zhinkhoishk</i>
sit	(v) <i>rū nīstīn, dā nīstīn</i>		
situate	(v) (to be) <i>ketīn, kewtīn,</i> <i>keftīn</i>		
situated	<i>ketīa, kewtīa, keftīa</i>		<i>keftiga</i>
six	<i>shash</i>		
size	<i>anāza, māzīnatī</i>		<i>gāwrāī</i>
skewer	<i>shūsh</i>		
skin	<i>pūost, purt, charm</i>		
—	(v) <i>pūost hal kandīn,</i> <i>gūrān, gūrzhīn,</i> <i>puost kandīn</i>	<i>wa rūtīn</i>	
skirts	<i>dāng, dāwān, atak</i>	<i>rekh</i>	<i>chak</i>
skull	<i>kelūkh, kelūkhāya</i>	<i>shilik,</i> <i>jenjema</i>	<i>kuchalasar</i>

		NG	SG
sky	<i>āsmānīg</i> , (blue' sky) <i>kewū shīn</i> , (twilight) <i>zargatāw</i>		
slab	<i>takhta</i> , <i>alāsh</i> , <i>alān</i>		
slain	<i>kushrāwān</i> , <i>kushtīān</i>		
slash	(v) <i>bhāndin</i>		
slave	<i>bendī</i> , <i>zerkirrī</i>	<i>reben</i> , <i>gūin</i>	
slavery	<i>benūtī</i>		
slay	(v) <i>kushdīn</i> , <i>kushtin</i>		
sledge		<i>pākhil</i> , <i>kirsha</i>	
sleep	(v) <i>kheftin</i> , <i>nīwistin</i> , <i>nūstin</i> , <i>rrā kheftin</i> (caus.) <i>khefāndin</i> , <i>nwāndin</i>	<i>rrā sān</i>	
—	(n) <i>khāw</i> , <i>khāun</i> , <i>nūst</i>	(heavy) <i>khil-</i> <i>māsh</i>	
sleepless	<i>bīkhāw</i>		
sleepy	<i>hūnīzhin</i> , <i>nūstī</i>		<i>khāwapinka</i>
sleeve	<i>bāl</i> , <i>kūrī</i> , <i>qūl</i>	<i>hūchik</i>	
slender	<i>naftānīgok</i> , <i>bārik</i>	<i>zrāw</i>	
slice	<i>qāsh</i>		
slide	(n) <i>kheshik</i> , <i>surr</i>	<i>zrāw</i> , <i>zirāva</i>	
slim	<i>nawteng</i> , <i>nawtenk</i>		<i>qalmāseñg</i>
sling	<i>dāf</i>	<i>alīstin</i> , <i>zelin</i>	
slip	(v) <i>surīn</i> , <i>kheshikīn</i>		
slippers	<i>shimik</i> , <i>kalāsh</i>		
slippery	<i>surr</i> , <i>kheshikī</i>		
slope	(upwards) <i>hawrāz</i> , <i>berzhūr</i> (downwards) <i>berzhūr</i> , <i>pāl</i> , <i>derberzhūrī</i>	<i>berwār</i> <i>nishāw</i> , <i>nī-</i> <i>shīw</i> , <i>terāzin</i>	<i>berozhūr</i> , <i>serabān</i> <i>serākhwār</i> , <i>berokhwārī</i>
slouch	(v) <i>pai kishāndin</i>		
slow	<i>askān</i> , <i>hisāi</i> , <i>yawāsh</i> (of a person) <i>paigirān</i>		
—	<i>hūla</i> , <i>zairek</i>		
sly	<i>pchūk</i> , <i>bchūk</i> , <i>bchkļa</i> , <i>wūrd</i> , <i>hūrd</i> , <i>hūr</i>	<i>kichik</i> , <i>kin</i>	
small	<i>hāwla</i> , <i>āwlek</i> , <i>khūrī</i>		
smallpox			

		NG	SG
smell	<i>būen</i> , <i>būon</i> , <i>behin</i> (v) <i>būen</i> , <i>būon</i> , <i>behin k.</i>		
smelt	(v) <i>āw k</i> , <i>helāndin</i>		
smith	<i>āsenger</i>		
smithy	<i>āsengerkhānī</i>		
smoke	(v) <i>khwārdin</i> , <i>khwārīn</i> (n) <i>dū</i> , <i>dūd</i> , <i>dūk</i> , <i>dūkal</i>	<i>wa khwārīn</i>	
—	<i>dūin</i>		
smoky	<i>hulū</i> , <i>sā</i> , <i>takht</i>		
smooth	(v) <i>qāchāqī bi.</i>		
smuggle	<i>qāchāqī</i>		
smuggler	<i>mār</i>		
snake	<i>dāf</i> , <i>tala</i> , <i>fākh</i>		
snare	(v) <i>halmātī d.</i> , <i>pālāmār bi.</i>		
snatch	(v) <i>pizhmīn</i> , <i>behnzhīn</i>	<i>kulīn</i>	
sneeze	(v) <i>pirkhāpīrk k.</i>		
snore	(v) <i>ferrmāndin</i> , <i>ferrījin</i>		
snort	(n) <i>frrma</i> , <i>prma</i> , <i>frrzha</i>		
—	<i>lūit</i> , <i>kep</i> , <i>kepū</i> , <i>pūoz</i>		
snout	<i>bafr</i> , <i>bawr</i> , <i>wafr</i>		
snow	<i>lakān</i>		
snow-shoes	<i>whā</i> , <i>wusā</i> , <i>wusān</i> , <i>wulo</i> , <i>ulo</i> , <i>hindā</i> , <i>āwand</i>		
so	<i>enda</i> , <i>āwanda</i> , <i>hindā</i> , <i>heñgī</i> , <i>awqās</i>		
so much	<i>tā</i> , <i>ki</i> , <i>wajārī</i> , <i>ijārī</i>		
so soon as	(v) <i>khisūdīn</i> , <i>khisāndin</i>		<i>waraniska</i>
soak	<i>ask</i> , <i>iska</i>		
sobs	(v) <i>kālīn</i> , <i>iska ki.</i>		
—	<i>gūerāwa</i>		
socks	<i>chīm</i>		
sod	<i>narm</i>		
soft	<i>ard</i> , <i>khwol</i> , <i>ākh</i> , <i>rrash</i>		
soil	(v) <i>pīs k.</i> , <i>lewītīn</i>		
—	(v) <i>līm k.</i>		
solder	<i>esker</i> , <i>nizām</i>		
soldier	<i>binīpāi</i>		
sole	<i>kursha</i> , <i>qawī</i> , <i>qāim</i>		
solid			

		NG	SG
solidity	<i>qumîatî, kurshatî</i>		
some	<i>chan, henek</i>		
someone	<i>kasek</i>		
something	<i>tishtek, chishtek, tishkî</i>		
sometimes	<i>jâreki, jârnâ, rûzhna, jârjâr</i>		
son	<i>kurr, kûr, lâok, zârû</i>		
son-in-law	<i>zâwâ</i>	<i>birîta</i>	<i>gûerânî</i>
song	<i>istîrân, lâwîzh, khûnd</i>		
soon	<i>zû</i>		
sorcerer	<i>jâdûkâr</i>		
sorcery	<i>jâdû</i>		
sore	(adj.) <i>aishîn</i>	<i>konîr</i>	
—	(n) <i>kulâba</i>	<i>khudûk</i>	
sorrow	<i>tenkî, dîltenkî, kham</i>		
sorry	<i>pashî, pashîmân, khamîn</i>		
soul	<i>jân</i>		
sound	(n) <i>dañg</i>		
—	(adj.) <i>sâkh</i>		
soup	<i>shûrwa, âwguosht</i>	<i>brûsh, girâr</i>	
sour	<i>tirsh</i>		
source	<i>mâk</i>		<i>binchîna</i>
sow	(v) <i>tû âwîtin, tûm wu-shândin, chândin</i>	<i>kalândin</i>	
—	(n) <i>mâlûs</i>		
space	<i>pânî, jai, jîh</i>		
spade	<i>bîal, bair</i>		
span	<i>bîst, bûst</i>		
spanner	<i>kulûch</i>		
spare	(v) <i>parîzîn, bhûrtin</i>		
spark	<i>bruska, pîrisk, chirsk, pesek, jîrik</i>	<i>pârânk, pâl</i>	
sparrow	<i>kuchaila, chûkî, chûlî, chuḷaika, maḷuchka</i>		
spate	<i>lâfâw, lâ, shilîr</i>		
spawn	<i>mâsikera</i>		

		NG	SG
speak	(v) <i>gutîn, wutin, baîzhîn, aîzhîn, alîn</i>	<i>âkhaftîn</i>	<i>qsa k., kutin</i>
specimen	<i>nimûna</i>		
speck	<i>bîrek, dânek</i>		
spectacles	<i>châwânk, châwainek, ainekî</i>		
speech	<i>zumân, zûân</i>		
speed	<i>tuñgi, tundî, zûî</i>	<i>lezî, tîñgîa</i>	
speedy	<i>tuñg, tund, tun</i>		
spend	(v) <i>kherj k.</i>	<i>qedîn</i>	
sphere	<i>gullî, gulover</i>		
spider	<i>pîrik, jâotâna</i>		<i>sîsârka</i>
spill	(v) <i>richândin, rîshândin</i>		<i>khîrr</i>
spin	(v) <i>garrân, zîbîrîn</i>		<i>khwârdin</i>
—	(caus.) <i>garr dâ, gîrr dâ, zîbîrândin</i>		<i>khîrr dâ</i>
spindle	(v) (wool) <i>risîn, tîshî k.</i>		
spirit	(wool-) <i>dûkh</i>		
spit	<i>jân, hinâs, nûs</i>		
spite	(v) <i>tw k.</i>		
splash	<i>dîzhmînî, rik</i>		
spleen	<i>prûsha, pîrizk</i>		
split	<i>pîshîk, zarâw</i>		
—	(v) (intrans.) <i>shikîân, shaqq bî., derz bî.</i>	<i>wa rûtin,</i>	
—	(trans.) <i>shikândin, derzdân, shaqq wa k.</i>	<i>qalîshîn</i>	
—	—	<i>qalashândin</i>	
—	—	<i>wa rutân-din</i>	
spoil	(v) <i>kharâp k., merândin</i>		
spoon	<i>fawtândin</i>		
spoor	<i>kawsha, kewchik</i>	<i>hask, hasku</i>	
—	<i>ta, rich, shûnâpaî, jâipaî</i>		
sport	<i>rrâw, nachîr</i>		
spot	<i>dâñga</i>		
spout	(v) (for water) see 'gutter'		

		NG	SG
sprain	(v) <i>bā dān, bā verdān</i>		
spray	(v) <i>āwushāndin</i>		
spread	(v) <i>pān k., rā khestin, wā dāniān</i>		
spring	(water) <i>kānī</i> (season) <i>bahār, bahārān</i>		
sprinkle	(v) <i>wushāndin, paiver k.</i>		
sprout	(v) <i>rūn, rāwz k.</i>		
spur	(of a hill) <i>shākh</i> (equestrian) <i>pishsīn</i>		
spy	<i>jāsūs</i>		
squalid	<i>kotiā, nāchār, chār-chenk</i>		
square	<i>chārgūh</i>		
squeak	(v) <i>chirīn, jirīn, jiqīn, zikīn</i>		
squeeze	(v) <i>lai k., palkhāndin, hal felkhāndin, girwīshīn</i>		<i>tilāndin</i>
squint	<i>chāwmiān, chaw-khwār, chawshāsh, dūbīn</i>	<i>chāwāzhī</i>	<i>khil</i>
stable	<i>paiga, pāga, tawli</i>		
stage	(of a journey) <i>manzil, qunāgh</i>		
staggers	(horses) <i>shiwīsh</i>		
staircase	<i>pilakān, erdāvān, pāwarabān, salāl, stair (rare)</i>		
stallion	<i>tamāzalk, tamamasp</i>		
stamina	<i>hāzh, hāz</i>		
stammering	<i>guñg, lāl, tāt</i>		
stamp	(v) <i>ard kūtān, khwol kūtān</i>		
stand	(v) <i>rā wustān, wustān, hal wustān</i>	<i>rā b.</i>	
star	<i>astārā, stār, stiriā, histiriā</i>		<i>hassāra</i>

		NG	SG
starch	<i>nishāī, nishāsa</i>		
start	(v) (journey) <i>kewtin a rī, rī kewtin, biri kewtin, rī girtin</i>		
state	<i>mīrī</i>		
station	<i>qunāgh, manzil</i>		<i>anām</i>
stature	<i>bezhn, bashm</i>		
stay	(v) <i>mān, rā wustān</i>		
steady	<i>qāim, qawī</i>		
steal	(v) <i>dizīn</i>		<i>hulm, būq</i>
steam	<i>bukhār</i>		
steed	<i>chārwā</i>		
steel	<i>pūlā</i>	<i>stā</i>	<i>būnikharāw</i>
stench	<i>buonīpīs, behinā-kharāp</i>		
step	<i>kāw, gāw</i>	<i>mishā</i>	
stepfather	<i>bāmāra</i>		
stepmother	<i>dāmāra</i>		
stick	(n) <i>dār, (for burning) ārdū, chileka, hīshink</i>		<i>lekiān</i>
—	(v) <i>chespīn</i> (caus.) <i>chespāndin</i>		
sticky	<i>chespīn</i>		
stiff	<i>hishik, raqq</i>		
stiletto	<i>kīrik</i>		
sting	(n) <i>zhūzhī, chīs</i>		
—	(v) <i>gezīn</i>		<i>qap girtin</i>
stingy	<i>nīnuk, hishik, pīska</i>		
stir	(v) <i>taik bi., sharaqāndin</i>		
stirrup	<i>āwzum, hāwzhum, awzeñgī, hawzheñgī, zeñgī</i>		
stitch	<i>taqāla, druāra</i>		
stocking	<i>gūrāwa</i>		
stolen	<i>dizīa, (of goods) īdizī, yādizī</i>	<i>pizī</i>	
stomach	<i>zik</i>		
stomach-ache	<i>zikaish, pīshaish</i>		

		NG	SG
stone	<i>bard, barr, kāwir, gāwir</i> (of fruit) <i>cheqāla, dānik</i> see also 'kernel'	<i>kisk, zughūr</i>	
stonemason	<i>barterāsh, kewīrbir, barbir</i>		
stool	<i>chārpaī</i>		
stop	(v) <i>wustān, rā wustān</i>	<i>skīnin, chikiān</i>	
	(caus.) <i>wustāndin</i>	<i>skināndin</i>	
stopped up	<i>gīrīā, gīrīwa</i>		
stopper	<i>tkhānj, derī</i>		
store	<i>amār, kādīn</i>	<i>mārak</i>	
storm	<i>tūfān, furtuna, bāger</i>	<i>bohāwr</i>	
story	<i>chirūk, serbuhirk, dāstān</i>		<i>serguzasht</i>
stout	<i>qalāo</i>		
stove	<i>āgirdān, bughairī</i>	<i>urghān, kūchik</i>	<i>kwānik</i>
straight	<i>rāst</i>		
stranger	<i>gharīb</i>		
strangle	(v) <i>khankāndin</i>		
strap	<i>qāish</i>		
straw	<i>kah</i>		
stream	<i>cham, chāw</i>		
street	<i>kūlān, kū</i>		
strength	<i>taw, zūr, hīz, hās</i>	<i>vāzha, vez, birī</i>	<i>hāzh</i>
stretch	(v) <i>draizh k.</i>		
stretch out	(v) <i>rā khestin</i>	<i>rāzāndin, rāchāndin</i>	
	(reflexive) <i>rā kewtin</i>		
strike	(v) <i>qatīān, lai khestin, khestin, lai dān</i>	<i>hīngāwtin, zhenīn</i>	
string	<i>risī, pat</i>		
strip	(v) <i>rūit or lūit or rūs or tāzī b., shlāndin</i>		<i>khāos b.</i>
stripe	<i>tīlma, tel</i>		

		NG	SG
strong	<i>khurt, bitaw, vāshi, pehl, bisūr, zī, qawī</i>	<i>gurbiz</i>	
struggle	<i>kushtī, jernīkh</i>		
stubble	<i>galāsh, surūt</i>		
stud	<i>dugma</i>		
study	(v) <i>khwāndin, māi k.</i>		
stuff	(v) <i>lai pestin, pestin</i>		
stumble	(v) <i>rū khestin</i>		<i>pai lai dān</i>
stump	<i>kotara</i>		
stupid	<i>ker, gāoj, paigirān</i>	<i>kākil, baimeshū</i>	
submission	<i>fīrmānberī</i>		
such	<i>whā, wulo, wusān</i>		
suck	(v) <i>mezhin, mizhtin, mitin</i>		
suckle	(v) <i>mezhandin</i>		
sudden	<i>bijārik, zhenishkīwa</i>		
suffer	(v) <i>kishīān, zārīn, aishīān, kishān, parīshān b.</i>		
suffering	<i>zār, aish</i>		
suffice	(v) <i>dast d., bes b.</i>		
sufficient	<i>bes</i>		
suffocate	(v) <i>khankāndin</i>		
suffocation	<i>khankīn, khankūk</i>		
sugar	<i>shakar</i>		
suit	(v) <i>lai hātin, lai khwārīn</i>		
sulk	(v) <i>rīk k.</i>		
sulphur	<i>gūird</i>		
summer	<i>hāwīn</i>		
summer	<i>sārīān, sārān, ilāq,</i>		
quarters	<i>zōzān</i>		
summit	<i>ser, sergīr</i>		
sun	<i>tāw, tāf, atāf, hatāf, hatāw, hīw, rūch, rāoch, rūozh, rū, khur, khāwir</i>		
Sunday	<i>Yekshamū, Yeksham</i>		
sunflower	<i>rūshīānperest, beraftāw</i>		
sunrise	<i>khwarhalāt, rūhalāt</i>		

		NG	SG
sunset	<i>khwarāwā, khurāzerd, khurāwā, ruznihān</i>		
supervise	(v) <i>chāw k.</i>		
supper	<i>āsh, chaishtāshāw, shīw</i>		
supplicate	(v) <i>lāwāhī k., lālkiān</i>		
suppose	(v) <i>gumān k., ferz k.</i>		
suppuration	<i>chirk, kīm, rīm</i>		
surly	<i>ustūr, rīk</i>		
surround	(v) <i>chārpar girtin, pai garāndin, dā girtin</i>		
surroundings	<i>chārpar, chārākh, garraka</i>		
suspicion	<i>gumān</i>		
sustenance	<i>khwārdin, khwārīn, zī, zīngāi, zgāna, zhgāna</i>		
swallow	(n) <i>rashwāla, rashk, parasilka</i>		
—	(v) same as 'to eat'		
swarm	(bees) <i>kuwār, kuma</i>		
swear	(v) <i>sund khwārīn</i>		
sweat	<i>chīr, khū, haraq</i>		
swede	<i>turp, tur</i>		
sweep	(v) <i>mālīn, gesīk k.</i>		
sweet	<i>shīrīn</i>		
sweetheart	<i>khūzgīn, dīlka, dasgirān</i>	<i>berdīlek</i>	
sweets	<i>shīrīnī</i>		
swell	(v) <i>perchewīn, panāmīān, bā k.</i>		
swim	(v) <i>mala k., malewān b., subāi k.</i>		
swimmer	<i>malawān</i>		
swindle	(v) <i>khepāndin, lepāndin, dru ferūshtin</i>		
swollen	<i>āwsa, bā girtia</i>		
sword	<i>shūr, shīr</i>		

		NG	SG
swordsman	<i>shīrgar</i>		
sympathy	<i>hewderd, serkhwashī</i>		
syrup	<i>dushāp, shīw, dīms</i>		
table	<i>chārpaī, paishtakhta, chāshīn, dastakhān</i>		
tag	<i>dūk</i>		
tail	<i>kīlk, dūw, dunk, dūlik</i>	<i>boch</i>	
tailor	<i>derzi, terzi</i>		
take	(v) <i>birīn, girtin, stāndīn</i>		<i>birdīn</i>
take off	(v) <i>dā khestin, hal girtin, ber girtin, hal khestin, der khestin</i>		
tale	<i>chīrūk, dāstān, serbuhīrk</i>		<i>serguzasht</i>
talk	<i>qsa k., baizhīn, gutīn</i>	<i>ākhaftīn</i>	
talker	(excessive) <i>purrbāizh purrqsa, dambitakān</i>		<i>chaqa-chināwa</i>
tall	<i>draizh, bilīn</i>		
talons	<i>chīrnūk</i>		
tamarisk	<i>gezūk, gezūwa, dāragezī</i>		
tambourine	<i>dzw, dhūk, dhūl, dāul</i>		
tame	<i>dastī, kedī</i>		
—	(v) <i>kedī k., dastī k.</i>		
tangle	<i>liyek or liherw pīchīa</i>		
tank	<i>lagan, hāoz, lich</i>	<i>sārinj, bermā</i>	
tanner	<i>dabāgh</i>		
tap	<i>cherik</i>		
tape	<i>qaitān</i>		
tar	<i>qīr, zift</i>		
target	<i>armānj, āmāj</i>		
task	<i>īsh, kār, shūl, shukhul</i>		
tassel	<i>rīshūk</i>		
taste	<i>tām</i>		
tattooing	<i>kūtīn, kūtrān, khāl</i>		
tax	<i>bāj</i>		
tax-collector	<i>bājgīr, ambāshar</i>		

		NG	SG
tea	<i>chāī</i>		
teach	(v) <i>dast d., fair k., hair k., hūrī k., bīr d.</i>		
teacher	<i>khwāja, hūrīker, fairker</i>		
teapot	<i>chāidān</i>		
tear	(v) (intrans.) <i>kilāshtin, tilishīn, tilāshtin, bisdān</i>		
	(trans.) <i>deriān, bis- dāndin, tilishāndin, qatāndin</i>		
—	(n) <i>termaishk, fermaizik, ashk</i>	<i>stir, histir rūnek</i>	<i>asr</i>
tease	(v) <i>serbiser dān, lāqirdī k.</i>		
teeth	<i>dān, dinān, didān, dīrān, dgān</i>		
telescope	<i>dūrbīn</i>		
tell	(v) see 'speak'		
temper	<i>khū</i>		
tempest	<i>garrabā, bāger, bāhawr, tūfān frtuna</i>		
temples	same as 'forehead'		
ten	<i>dah</i>		
tenant	<i>kerchī, kerīker</i>		
tender	<i>nāzik, geushek, nerm</i>		<i>shil</i>
tenderness	<i>nāzikī, narmātī</i>		
tent	<i>māl, chādir, dāwur, kāwn, rashkūn, rashmāl, khewt</i>		
tenth	<i>dahī, dahān</i>		
terminate	(v) <i>wā bi., paik dīn, tamām k.</i>		
terrify	(v) <i>tersāndin</i>		
terror	<i>ters, sām</i>		
test	(v) <i>tām k.</i>		
testicles	<i>gun</i>		
than	<i>la, sha</i>		

		NG	SG
thanks	<i>shukur</i>		
that	(dem.) <i>āv, āw, vai</i> (rel.) <i>ki, ku</i>		
thatch	<i>keparī</i>		
theft	<i>dīsī</i>	<i>pizī</i>	
them	<i>vān, awān, wān</i>		
then	<i>āwjār, zjār, waichāghī, waijārī, ina, idīn, itir</i>		
thence	<i>lāwderī, shāwderī, lewra zhorda, shera</i>		<i>lāwlā</i>
there	<i>āwderī, oarda, āora, lāora, lizwai, āwdīw, bīwaida, hā, iwī, āwpar, iwīdā</i>		
there is	<i>hayya, hā</i>		
there is not	<i>nīna, nīyya, tunna</i>		
these	<i>vān, amān</i>		
they	<i>vān, wān, awān</i>		
thick	<i>hastūr, ustūr</i>		
—	(of liquids) <i>has, khas, tīr, tīrn</i>		
thickness	<i>hastūrī, ustūrī</i>		
thick-set	<i>hestikgirān, kujūr</i>		
thief	<i>diz</i>		
thigh	<i>tishk, rān, khed</i>		
thin	<i>tanūk, zrāwa</i>		
—	(of beings) <i>larr</i>		
thing	<i>tisht, chisht</i>		
think	(v) <i>hush or hushk k., fukirīn, wa mān</i>		
thinness	<i>tanūkī</i>		
third	<i>sīān, sū, sūmīn</i>		
thirst	<i>tīnītī, tī, tīhna</i>		<i>tīnagī</i>
thirsty	<i>tīnī, tī</i>		
thirteen	<i>sīānza, zīāda, dehosī</i>		
thirty	<i>sai</i>		
this	<i>av, va, vai, awaya</i>		<i>ama</i>

		NG	SG
thistle	<i>kewar</i>		
thong	<i>qāsh</i>		
thorn	<i>derrick, duiru, istirī</i>		
those	<i>vān, wān, awāna, āw</i>		
thou	<i>tu, atu</i>		
though	<i>hek, bilān, agarchī,</i> <i>magar</i>		
thought	<i>hush, hushk, fenī</i>		
thousand	<i>hezhar, hezār</i>		
thread	<i>risī, tā, wush, dezhi</i>	<i>dresha</i>	<i>machir</i>
three	<i>sīān, sisīān, sesī</i>		
threshing-	<i>jūkhīn, jūghīn</i>	<i>bīdar</i>	<i>jaikhirman</i>
ground			
threshold	<i>shpāna, derāzink,</i> <i>berīderī</i>		<i>kawshkan</i>
throat	<i>gīru, gūrī, gilū</i>		<i>qurrig</i>
throne	<i>takht, araika</i>		
through	<i>lenāw, nāwrast, zhinīw</i>		
throw	(v) <i>āvītīn, khestin, ferī d.,</i> <i>āwīzhīn</i>		
throw away	(v) <i>ferī d.</i>		
throw down	(v) <i>dā khestin, dā āvītīn</i>		
thunder	<i>brusk, dandar, gurīzhī-</i> <i>āsmānī, dañgīhāsmān</i>		<i>hāwrataqa</i>
Thursday	<i>Penshemū, Peshem,</i> <i>Penshem</i>		
thus	<i>whā, wusā, īsān, wulo,</i> <i>ulo wasānī, īsā</i>		
tie	(v) <i>bestin, gīrī k., gīrī d.,</i> <i>chewāndīn, shedān-</i> <i>dīn, chīwīān</i>		
tiger	<i>peleñg</i>		
tight	<i>teñg, tenk</i>		
till	<i>tā, hatā, hayā</i>		
time	(one time) <i>jārek, karrat</i>		
—	(space of) <i>wakht, dam,</i> <i>zamān, chāgh pel,</i> <i>mudda, mesh</i>		

		NG	SG
time	(a long) <i>chāghek,</i> <i>damek, mudaek,</i> <i>naghdek, zamānek</i>		
—	(a short) <i>pelek</i>		<i>tūezek</i>
timid	<i>tersūk, kemdil, gūdī</i>		<i>kemzāwīr</i>
tin	<i>tanuka, chinkū</i>		
tinder	<i>pūsha, pīshū</i>		
tingle	(v) <i>chīñgīn</i>		
tinkling	<i>chriñgīn, zriñgīn</i>		
tiny	<i>wūrd, hūrd, hūr</i>		
tip	<i>tūk, sargīr, dūcheke</i>		
tire	(v) (intrans.) <i>wa stīān</i> <i>mā b., sheqān</i> (trans.) <i>mā k., sheqān-</i> <i>dīn, wa stāndīn</i>		
tired	<i>mā, wastā, hailak</i>	<i>shepaiketīa</i>	<i>mānig</i>
—	(v) (to be) <i>pai khestin</i>	<i>she pai ketin</i>	
tireless	<i>jānhishik</i>		
to	<i>bi, ba, wa, tā, pai, a,</i> <i>la, zhi</i>	<i>nik, hindā</i>	
tobacco	(for cigarettes) <i>titūn</i> (for hookah) <i>temākū</i> (dust) <i>dummār</i>		
to-day	<i>ārū, avrū, varūj</i>		<i>amrū</i>
toe	<i>penja, gāzek</i>		
together	<i>digalīyek, wayek, bi-</i> <i>yekodīn, hewodīn,</i> <i>biyekītīr, biyeko, le-</i> <i>galīyek, bihew, bi-</i> <i>yekodū, gallek</i>	<i>wiyekrā,</i> <i>pewrā,</i> <i>digalhew,</i> <i>perwī, bipew,</i> <i>perw, tikdā,</i> <i>lihew,</i> <i>bihewrā</i>	
toil	<i>īsh, shukhul, zahma</i>		
token	<i>nishān</i>		
toll	<i>bāj</i>		
tomb	<i>mazār, mezel, qabr</i>		
to-morrow	<i>batānī, subhainī, sūbī</i>		
tongs	<i>gāz, gāzek, miqāsh</i>		

		NG	SG
tongue	<i>zwān, hizwān, zemān, azmān</i>	<i>sār</i>	
to-night	<i>avshāw, ishāwī</i>		<i>amshāw</i>
too	<i>ish, zī, zhī</i>		
tool	<i>dastkār, asbāb, avisa</i>		
top	<i>ser, sergīr</i>	<i>tāp</i>	
tortment	<i>āzār, zār, zārītī, kul</i>		
torn	<i>dirūā, charānd</i>		
torpid	<i>sīs</i>		
torrent	<i>cham, rūdā, lāī, lāfaw</i>		
tortoise	<i>kīsal, kesalāwī, kuīsī</i>	<i>gurūrik, pishthastī</i>	
touch	(v) <i>dast k., hiṅḡāwtin</i>		
—	(n) <i>bermās, pelmās</i>		
touchy	<i>dilnāzik</i>		
towards	<i>hindā, nik, lalā</i>		
towel	<i>khaolī</i>		
tower	<i>burj</i>		
town	<i>shār, bāzhār, bāzhair</i>		
townspeople	<i>khalqībāzhair, merd-umībāzhair, khalqī-shār</i>		
tracks	see 'spoor'		
trade	(n) <i>paishī, sanat, bāzargānī</i>		
—	(v) <i>wā guhāstin, bāzargānī k.</i>		
tradesman	<i>paishakār, sanatkār</i>		
traitor	<i>khamisī, khāin</i>		
trample	(v) <i>wā pastīn</i>		
transcribe	(v) <i>ver garrāndin, shekl der inān</i>		
translate	(v) <i>terzwānī k., terjumānī k., ver garrāndin</i>		
translator	<i>terzwān, tarzumān, tarchīmān, ver</i>		
trap	<i>dāf, dāw, tala</i>		
travel	<i>rewīn, rewītī, garriān, safar</i>		

		NG	SG
traveller	<i>revehḡī, revendī, re-waḡḡ, rewī, rewīk</i>		
traverse	(v) <i>derbāz b., bhūrtin</i>		
tray	<i>sīnī</i>		
treacle	<i>dūshāp</i>		
treasure	<i>khezān, ganj</i>		
tree	<i>aār</i>		
trefoil	<i>separra</i>		
trellis	<i>qirish</i>		
tremble	(v) <i>lerzīn, rejefīn, haizhīn</i>		
trench	see 'ditch'		
triangle	<i>sehḡūha</i>		
tribe	<i>bir, tīra, qāom, il, tāifa, ashāir, ashīret</i>		
trickle	(v) <i>āwzim k.</i>		
trigger	<i>pāya</i>		
trinkets	<i>khishir</i>		
trip	(v) <i>pai khestin, pai dā khestin tiripīn</i>		
tripod	<i>sehpaī</i>		
trot	<i>lūk, lok, rawān</i>		
trouble	<i>perīshānī, zāmat</i>	<i>tikil, khudūk</i>	
trough	<i>kūr, kūrīn, māran</i>		
trousers	<i>derpaī, shwāl, pesma</i>		
trout	<i>keshīna</i>		
trowel	<i>māla, mālinj</i>		
true	<i>rāst, sarast</i>		
trunk	<i>sannūq</i>		
truth	<i>rāsī, rāstī, sarastī</i>		
try	(v) <i>talāsh k.</i>	<i>bzāwa k., hīn k.</i>	
tub	<i>shwaina, shekīw</i>		
tube	<i>lūl, būrī, shīw</i>		
Tuesday	<i>Seshemū, Seshem</i>		
tuft	<i>kākul, tumjik, pūkhik</i>		
tumult	<i>āsh, āshīw</i>		
turf	<i>maira, mirk, chīm, chīn</i>	<i>panjār</i>	

Turk	<i>Turk</i>
Turkey	<i>Rum</i>
turkey	<i>mirishkîmisrî</i>
Turkish	<i>Rumî, Turkî</i>
turn	(v)(intrans.) <i>wā</i> or <i>hal</i> or <i>war garriān</i> , <i>zwirîn</i> (trans.) <i>wā</i> or <i>hal</i> or <i>war garrāndin</i> , <i>wā</i> <i>girtin</i> , <i>bā dān</i> <i>zwirāndin</i>
—	(n) <i>nāoba</i> , <i>bash</i>
turnip	<i>shailam</i>
turpentine	<i>kizwān</i> , <i>derebin</i>
turtle	<i>ragga</i> , <i>jilak</i>
tusks	<i>kalp</i>
twelfth	<i>duānsāi</i>
twelve	<i>duānsa</i> , <i>dehudūān</i> , <i>dehudūdū</i>
twenty	<i>bis</i>
twice	<i>dūjār</i> , <i>dūbār</i>
twig	<i>chū</i> , <i>rūt</i>
twitch	(v) <i>mūriāna k.</i>
twins	<i>jīwî</i> , <i>jīwik</i> , <i>jīmik</i> , <i>jūt</i>
twist	(v) <i>pīchîn</i> (caus.) <i>pīchāndin</i> , also the same use as for the trans. of 'to turn'
twisted	<i>walā</i> , <i>lābilā</i>
two	<i>dedū</i> , <i>dūān</i>
ugly	<i>nāshirîn</i> , <i>nājūān</i> , <i>chirkîn</i> , <i>kirît</i>
umbrella	<i>saiwān</i> , <i>shemsî</i>
un-	<i>nā-</i>
unanimous	<i>bizwānek</i> , <i>bizārekî</i>

NG

SG

*wach**lifāno*

uncle	<i>māmū</i> , <i>ām</i> , <i>āp</i>	NG	SG
unclean	<i>nāpāk</i>		
—	(ceremoniously) <i>nejis</i>		
uncultivable	<i>nāāzhūtî</i> , <i>nākārî</i>		
uncultivated	<i>bishār</i>		<i>mishkhāf</i>
undecided	<i>dūdil</i>		
under	<i>zhîr</i> , <i>lāzhîr</i> , <i>zhezîr</i> , <i>zhîrdā</i> , <i>bindā</i>		<i>lāzhîro</i> , <i>lebino</i>
understand	(v) <i>tai gehîn</i> , <i>tai gaishtin</i> , <i>nās k.</i>	<i>wa garrîn</i>	
undertake	(v) <i>das girtin</i>	<i>wa mālîn</i> , <i>bzāwa k.</i>	
undo	(v) <i>wa k.</i> , <i>dā wa k.</i>		<i>kirdināwā</i>
undress	(v) <i>jîl der inān</i> , <i>jîlder</i> <i>khestin</i> , <i>shilîān</i> (trans.) <i>shlāndin</i>		
uneasiness	<i>nāhisāi</i> , <i>tūsh</i>		<i>bīaskāni</i>
unequalled	<i>bīhevāl</i> , <i>bairwasā</i> , <i>baihemāl</i>		
uneven	<i>nāsā</i> , <i>ged</i>		
unexpectedly	<i>lenishkîwa</i> , <i>shenishkîwa</i>		
unfortunate	<i>badbakht</i> , <i>bî bakht</i>		
unfriendly	<i>nāyār</i> , <i>dizhmin</i>		
unhappiness	<i>diltenkî</i> , <i>kul</i> , <i>kham</i>		
unhappy	<i>diltenk</i> , <i>khamîn</i> , <i>bīda-</i> <i>māgh</i> , <i>kāwil</i>	<i>bilingāz</i>	
uniform	(adj.) <i>yeksān</i> , <i>yekjūr</i>		
unjust	<i>bīdād</i> , <i>bīgezā</i> , <i>chirūk</i>		
unleavened	<i>bīmāya</i>		
unpack	<i>dā wa k.</i> , <i>wa k.</i>		
unparalleled	<i>bīhevāl</i>		
unpick	(v) <i>hal behîn</i> , <i>hal chīān</i> , <i>hal</i> <i>chāndin</i> , <i>hal takīān</i> , <i>wa rishāndin</i>		
unravel	(v) <i>wa rīsāndin</i>		
untie	(v) <i>sharmātin</i> , <i>dā wa k.</i> , <i>wa k.</i>		

		NG	SG
untrue	<i>nārāst</i>		
untruth	<i>drū</i>		
unwell	<i>bīdamāgh, kaifsiz</i>		
unwillingly	<i>bīdīl, bīkaif, bīkhvās</i>	<i>olāmī</i>	
unwind	(v) <i>wa resāndīn, wa pī-chāndīn</i>		
up	<i>zhūr, bān, barz, hal, ber, berozhūr</i>		
uphill	<i>hewrās, awrās</i>		<i>serozhūrki</i>
upon	<i>leser, lazhūr, zheser, leserdā</i>		<i>labān</i>
upper	<i>zhūrīn, zhūrīna</i>		<i>bānīna</i>
upright	<i>rāst</i>		
uproot	(v) <i>hal kandin, ber kandin, hal k., lebin kandin</i>		
upside down	<i>bidamū, serābīn, wāzhī, berwāzh, kelewāzhī</i>	<i>sernisīf</i>	<i>damokhvār</i>
urge	(v) (animals) <i>rwāndīn, rāndīn, āshūtīn, hāshūtīn, bzāndīn</i>		<i>tai khūrīn</i>
urine	<i>mīs, mīs</i>		
use	<i>īsh, kīr, kār</i>		
useful	<i>būsh, bikair, bikīr</i>		
useless	<i>būsh, bikaira, bikīra</i>		<i>bīfar</i>
vacillate	(v) <i>jumīn, jēwīchīn</i>	<i>chevīchīn</i>	
vacuous	<i>bīmazhū, bīmukh, serbatāl</i>		
vagina	<i>quz, kus</i>	<i>piṣfk</i>	
valley	<i>cham, nīshīw, dōl, dōlī, shīw</i>	<i>nwāl, nhāla</i>	<i>kital</i>
value	see 'price'		
vanquish	(v) <i>bazāndīn</i>		
vanquished	<i>bazā, bazāndīa, shkāntīa</i>	<i>bīrewīn</i>	
vapour	<i>hawā</i>		

		NG	SG
various	<i>jūrān</i>		<i>rāmārām</i>
vegetables	<i>sewzī</i>		
veil	<i>chāshūr, rūwand</i>		
vein	<i>reg, rek, paī</i>		
velvet	<i>makhmar</i>		
verandah	<i>aiwān, qirish</i>		
verbal	<i>bedaw, bizwān, zwānī, zmānī</i>	<i>zhedef</i>	
verdure	<i>keskī, sewzī, hīshnāī</i>		
very	<i>purr, zaid, fera, galla, qawī</i>		<i>zūr</i>
vest	<i>kurtek</i>		
vibrate	(v) <i>kheshīn</i>		
victory	<i>bezānd, ber, bird</i>		
view	<i>sah, assa, kābīna, chawbīna</i>		<i>chawkirdo</i>
vigilant	<i>chāwākīrī</i>		
vigorous	<i>khurt, bitāw, kūrbāzo</i>		
vile	<i>chapal, gārīs, jārīs</i>		<i>dīkaya, awbā</i>
village	<i>gund, āwāya, dī</i>		
vine	<i>raz, mīw, mut, dāritirī</i>		
vinegar	<i>sirka</i>		
violate	(v) (as of property) <i>rā hīlān</i>		
	(a woman) <i>zurpestī k., bi abūr k.</i>		
violence	<i>kuteh, tūzhī, pehlī</i>		
violent	<i>tūzh</i>		
viper	<i>kūramār</i>		
virgin	<i>kich, qiz, kanī, serresha</i>		<i>kanishk</i>
visible	<i>diyār, āshūkār paida</i>	<i>khūtā</i>	
voice	<i>dañg</i>		
volley	<i>chenlīk, shīlīk</i>		
vomit	(v) <i>richiān, wa richāndīn, rishiān, wa rishān-dīn</i>	<i>rihtin</i>	<i>hal āwirdīn</i>
vulture	<i>sīsār, sīsālīk, sīsārka, sīsārik</i>		

		NG	SG
wag	(v) <i>jumîn, takāndin</i>	<i>lepitîn</i>	
wager	(v) <i>ra westiân, girû bestin, ser dāniân</i>		
wages	<i>muzd, māngāna, māsh</i>		
wail	(v) <i>shîn k., kālîn, nālîn, zārîn</i>		
waist	<i>pisht</i>		
waistband	<i>pishti, dūkhîn, bandî-khûn</i>		
waistcoat	<i>salta, chapek, yalak, chapkin</i>		<i>nîmtana</i>
wait	(v) <i>chāwwarî k., chāw k., chāw va k., pān</i>		
wake	(v) <i>hishyār k., wakhaber k.</i>		
walk	(v) <i>bipai chûn, piâ chûn gāw nîân</i>	<i>bzlāmî chûn, bipai rrûn</i>	
wall	<i>dîwār</i>		
wallet	<i>turba</i>		
walnut	<i>gûez</i>		
wander	(v) <i>garriân</i>		
want	(v) <i>wān, vān, khwāsîn, wîn</i>		
wanting	<i>kem</i>		
war	<i>sharr, jeng</i>		
warble	(v) <i>chikchikân</i>		
warm	<i>garm</i>		
warmth	<i>garmî, garmâtî</i>	<i>germâkh</i>	
warrior	<i>merd, jûanner</i>		
wart	<i>kûnāmîrîshk</i>		
wash	(v) <i>shstîn, shtîn, shûtîn</i>	<i>blâvin, blâva k.</i>	
wasp	<i>muşîzer, sîrāmûz</i>		<i>zardawāla</i>
watch	(n) <i>sât</i>		
—	(v) <i>pān, āgāh b., muqayid b.</i>		
watchmaker	<i>sâtchî</i>		
water	<i>âw</i>		<i>âwshân k.</i>
—	(v) <i>âwushāndin</i>		

		NG	SG
water-carrier	<i>âwdirî, âwkiş</i>		
watercress	<i>kuozala</i>		
waterless	<i>bîaw, daim</i>		
water-melon	<i>shûtî</i>		
waterpot	<i>kuzâla, kûpa, awdân, jar</i>		
waterproof	<i>bārânî, mushammâ</i>		
waterskin	<i>hîza, mashk, kuna, kul, khur</i>		<i>jarwāna</i>
waterspout	<i>plusk</i>		
waterway	<i>jûga, sulîna</i>		
water-wheel	<i>gerdûn</i>		
wax	<i>mûm, lûk</i>		
way	<i>rrî, rraiga</i>		
we	<i>am, ma, aima</i>		
weak	<i>ziwîr, sîs, kû, kalaç, bîwâshî saif, sabûn</i>	<i>bîwezsh, zhâr, kurumîn</i>	
weaken	(v) <i>ziwirândin</i>		
wealthy	<i>zeîgîn, khûmâl, maldâr, dolamaîg</i>		
weather	<i>hawâ, rûjgâr</i>		
weave	<i>hûnîn, hûrîn</i>		<i>chînîn</i>
web	(v) <i>hailâna, châlîjûka</i>		
wedding	<i>shâhîn, zâwân, sûr</i>		
Wednesday	<i>Charshemû, Charshem</i>		
weed	(v) <i>bzhâr k., kâzhank k.</i>		
weeds	<i>pûsh</i>		
week	<i>haftî</i>		
weep	(v) <i>gîriân, gîrîn</i>		
weevil	<i>sûs</i>		
weigh	(v) <i>kîshân, pîwân</i>		
weight	<i>kîsh, gîrânî, gîrânîâ, qursî</i>		
welcome	<i>khwashhâtî, bikhair-hâtî</i>		
well	(adj.) <i>qinj, rrund, gîrr, sâkh, chî</i>		<i>bâsh, châk</i>
well	(n) <i>gir, bîr, kânî</i>		

		NG	SG
west	<i>rūjāwāi, khūrāwā, nihān</i>		
wet	<i>tarr, shūl</i>		
what	<i>chī, katisht</i>		
whatever	<i>chik, hachī, herchī</i>		
wheat	<i>ganum, dekhel</i>		
wheel	<i>khisht, cherkh, verver, tekār</i>		
when	(interr.) <i>kai, keṅgī</i>		
—	(pos.) <i>kī, wakī, chū, chīwakhit, gengī</i>		
whence	<i>lakū, zhekū, lakūderī, kīva</i>		
where	<i>kū, kūderī, kānī</i>		
whet	(v) <i>tūzh k., hasūn</i>		
whetstone	<i>hasān, zampāra</i>		
whey	<i>māst</i>		
which	(interr.) <i>kām, kizhān, kīzhk</i>		
—	(rel.) <i>ku</i>		
whine	(v) <i>zūrāzūr k.</i>		
whinny	(v) <i>hishīn, shahīn, herrīn</i>		
whip	<i>qamchī</i>		
whirlpool	<i>garrāw, garrīnek, garr</i>		
whirlwind	<i>garrabā, bāgarr, gara-lūlān</i>	<i>bābilisk</i>	
whistling	<i>frūzī, fika, fīkīn, fīshī</i>		
white	<i>spī, boz, sipān</i>		
whiteness	<i>spītī, spīatī</i>		
who	<i>kī, kū</i>		
whoever	<i>kīk, ai, herkām</i>		
whole	<i>sākh</i>		
why	<i>bocha, charā, chimā, chīānī</i>		
wick	<i>pīlta, pīlta, fītī</i>		
wide	<i>ferāh, pān, pehn</i>		
widen	(v) <i>ferāh or pān or pehn k.</i>		
widow	<i>bī, shīnābī, bīmerd</i>		

		NG	SG
widower	<i>bīshīn</i>		
width	<i>pānī, ferāhī, berāhī, phīn</i>	<i>chārcheh</i>	
wife	<i>zhīn</i>		
wild	(of animals) <i>kūī, dāba, dābān, kīfā</i>	<i>bizīya</i>	
wilderness	<i>derī, chūl</i>		
willow	<i>bī, shūrābī</i>		
win	(v) <i>birīn</i>		<i>birdīn</i>
wind	<i>bā, bhā</i>		<i>wā</i>
wind	(v) (trans.) <i>pīchāndīn</i> (intrans.) <i>pīchīn, chwīān</i>		
windfall	<i>bākhestā, ghasām</i>		
window	<i>kūrkhāna, pādā, kūlek</i>		<i>tishāwī, penjara</i>
wine	<i>mai, sharāp</i>		
wing	<i>bāl, parwāz, bāsk</i>		
wink	<i>mīkrī, chawtīrek</i>		
winnowing-fork	<i>shan, shana</i>		
winter	<i>zwistān, wīstān</i>		
winter quarters	<i>germīān</i>	<i>mishī</i>	
wire	<i>tel</i>	<i>haizhī</i>	
wise	<i>zānā</i>		
wish	(v) <i>wāīn, wīstīn, khwāzīn</i>		
—	(n) <i>murām, murāz, tevā</i>		
with	<i>dīgel, ligel, diger</i>		
within	<i>dīnīw, nīw, taidā, nāw, lenāw lenīw, lenāwdā, nāwdā</i>		<i>lel</i>
without	<i>bī, baī, ghaina</i>		
witness	<i>gāwāhī, shāhid</i>		
wolf	<i>gurg, gūr</i>		
woman	<i>shīn, pīta</i> (in the Bohtan)		
wonder	(v) <i>shiketīn, tājīb k.</i>		

		NG	SG
wonderful	<i>ajab, ajāib</i>		
wood	<i>dār</i>		
wooden	<i>dārīn</i>		
wood-louse	<i>kermādārī</i>		
wool	<i>hurī, khurī, hirī</i>		
—	(short, of sheep) <i>kilk</i>		
—	(uncarded) <i>shilia</i>		
—	(of lambs) <i>shilī, līwā</i>		
word	<i>gota, begota, qsa, soz</i>	<i>zār</i>	<i>wācha</i>
work	<i>ish, kār, shūl, shukhul</i>		
—	(v) <i>ish k., shūl k., shukhul k., kār k.</i>		
workman	<i>kārger, muzwer, rānjwer</i>		
workshop	<i>dasak, kārkhānī</i>		
world	<i>dīnyā, dīnī</i>		
worm	<i>kerma</i>		
worm-eaten	<i>kermakh</i>		
worry	(n) <i>hish, fikr, girānī</i>		
worship	(v) <i>perestān</i>		
worth	(v) (to be) <i>hishhān</i>		
worthless	<i>bīkair, bīkāra, kotūa, mirdār</i>		
worthy	<i>bīkair, qābil</i>		
would that!	<i>khuzī, kāsh</i>		
wound	<i>brīn, kul, zhān</i>		
—	(v) <i>brīndār k., qalāshīn</i>		
wrap	(v) <i>pīchāndīn, hal pī-chāndīn, taiwer inān, ver inān</i>	<i>pichāwtin</i>	
wrath	<i>qīn, kīn, tūr, sīl</i>		
wrestler	<i>pālāwān</i>		
wrinkle	(v) <i>qīrmichīn, qīrmī-chāndīn</i>		
wrinkles	<i>kūrishk, chirch</i>		
write	(v) <i>nwisīn, nwisīān</i>		
writing	<i>nwisīā, nwisār</i>		
written	<i>nwisār, nwisīā</i>		<i>nwisrāwa nwisrāwa</i>

		NG	SG
yard	<i>gez</i>		
yarn	<i>risī, lūka</i>		
yawn	(v) <i>hūnizhīn</i>		
—	(n) <i>damakazwa, ashāzhka</i>		
year	<i>sāl, sār</i>		
—	(last) <i>pār, pārīn</i>		
—	(before last) <i>pairār</i>		
yearly	<i>sālāna</i>		
yellow	<i>zar, kīsk</i>		
yes	<i>barī, lebe, ba, hārī, balī</i>		
yesterday	<i>dhū, dū, dīwā, duhī, duhīn</i>		<i>dīwāika</i>
yet	<i>hishī, hishām, ishī, dīsān</i>		
yoke	<i>jīl, nīl, rīla</i>		
yokel	<i>lādīw</i>		
yolk	<i>zerāhak, serihilka</i>		
you	<i>īwa, vā, yūwa, yūwa</i>	<i>hūn</i>	
young	<i>jūān</i>		<i>khūrīn</i>
—	(of animals) <i>chīchuka</i>		
youth	(n) <i>jūānī, (young man) khurt</i>	<i>khūrīn, ruwāl</i>	
zeal	<i>dīlsūtī, perestārī</i>		
zealous	<i>perestār</i>		
zigzag	<i>pīchpīch, cheft, chīwān</i>		
zinc	<i>qal</i>		

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